

THE  
ENGLISH  
SECRETORIE,  
OR  
*Metthode* of writing of

*Epistles and Letters:*

WITH

A declaration of such *Tropes, Figures*  
and *Schemes*, as either vsual-  
ly or for ornament sake  
are therein re-  
quired.

Also the parts and office  
of a *Secretorie*.

Deuided into two bookes,

Now newly reuised and in many partes  
corrected and amended:

By *Angel Day*.

LONDON

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To the right Honorable, Edward  
de Vere, Earle of Oxenford, Vicount Bul-  
becke, Lord Standford and of Badlesmere  
and Lord great Chamberlaine  
of England.

**I**T is now a few yeares passed  
(Right Honourable, & my very  
good Lord) since emboldned by  
your fauour, this booke rudely  
disgested, and then roughly deli-  
uered, I did in the very nonage thereof recom-  
mend vnto your Patronage. And howbeit at  
that time, very little therein appeared worthy  
so honourable acceptance: yet pleased it your  
L. the same should then passe vnder your fa-  
uourable countenance.

To answer so great bounty therein shew-  
ed, I haue naught but my simple acknow-  
ledgement: and insignification of the will I  
haue to doe vnto your Lordshipe any accep-  
table seruice, no other matter in shew, then a  
fresh renouation of the selfe same title by an  
other presentment, howbeit in far more or-  
derly manner then formerly was deliuered.

Your Lordship may please of your own  
ennobled condition to well dooing, in par-  
doning the presumption of the former, to  
vouchsafe your liking to this latter, where-

*The epistle Dedicatory.*

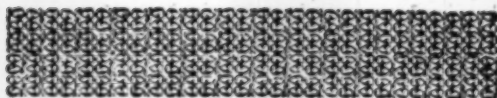
in ( notwithstanding the title all one ) yet shall you finde the worke both in order; habit and shape, to be diuersly chaunged.

To excuse the defecte of the one, or enlarge my paines taken in publishing the other were on either part needlesse: seeing my desire in both, hath principally sorted to one self meaning: If your L. find ought herein answerable to your iudgement, it is inough: and the vsers shall thereby ( I hope ) finde more cause to be satisfied. The wisest of all ages, haue not at one instant collected their experience: *Plato* in his first originall was nothing so diuine: *Socrates* in his cradle had no taste of his after wisdom: *Hercules* past many yeres ere he grew famed by his labors, and onely vse and practise enableth vnto the greatest perfection.

This being so, It will, I trust, seeme in me a matter the more pardonable, to haue aduentured as I did the formost of this purposed labor, regarding that by a reuew of the same it hath now receiued some shape and proportion. Such as it is I humbly recommend as before, vnto your honorable liking. And for my selfe do re maine, alwaies.

*By your honorable L. to be commanded*

Angel Day-



To the learned and courteous  
*Readers in generall*



Entlemen, when I do begin first to speake vnto you in this action, mee thinks, you do espie in me the partsof an ill Scholler, who in all his dooinges, is forced to craue pardon, but hardly findeth the way that may purchase vnto himselfe the benefit of such a pardon

In reformation, two notable instances are held, the which as I conceiue do craue allowance, though no prerogatiue in well doing, and these are for a man to finde his defect, and secondly to haue a will to amend it.

I will assure you, though I be not gracious, I would be loath to seeme gracelesse, & this benefite I will haue to gaine your allowance, that I will blush for mine errors, where I fault in ability I will shew you my will. And when in all I cannot cleare me fro your censures, yet shall your courteous forbearance be in mee no waies misprised

I haue to foretime as now stil trauelled with the gardner, who first throweth vp his earth on a rude heape, the scattereth it, after, smooth it, next squareth it, & lastly bringeth it into knots and workmanship, before which you know, there are many weeds, loose hearbes, grasses, sticks, & rubbish to be picked vp & thrown out: And then & not before beginneth his work to drawe towards the perfection.

As he so I at the first threw vp this groundwork in a heape, and onely did scatter it: after, & hether vnto I haue endeouored to smooth and to square it, picking out thereof many thinges which lay to too much disordered. It only now wāteth to be labored on by a more curious workmanship, but because it is my

To the Reader.

garden plat, & my prouision is to smale to perfect on a sodaine to spacious a groundworke, I will temporize with those duties, which either by time may be in me supported or by a greater ha- bility in others may happily hereafter be performed.

Now because it is in all omissions the greatest omission not to be thankfull for courtesies, I will acknowledge that as you haue hitherto beningly dealt with me in the suruey of these labors to haue you bound me the more vnto you by your fauourable censures. And yet if after this continued trauell vnto this present, you either in mine or in the printers escapes find any thing blame worthy, couer it I pray you as before you haue don with the vaile of your courtesie. The copies before this haue bene I confesse erroneously many waies deliuered, & this by the blottinges & interlinings had in the former amendements shal per aduerture also his escapes or mistakings: If any be, they are fewe I hope, & therefore the more easie to be tollerated. Only correct where fault is, & the printer & I shal be beholding vnto you.

Hauiug thus performed for my selfe what vnto your worthines stoode mee to be considered, giue mee now leaue I pray you, touching the order & course in this *Method* hereafter obserued, to say something to them which thereby are to take any benefit or profit. In which case the learner is circumspectly with himselfe to consider, the seuerall rules in the particular chapters preceeding the orders of those *Epistles*, in such sort as afterwards they are distinguished, & therein see, what to the better ordering & principall direction, of whatsoeuer hee shall take in hand to write, is there (for his better instruction) enioyned. By diligent animaduersion whereof, he shall the better vnderstand the seuerall natures & properties, that in the parts of euery *Epistle*, are ordinarily to be required, besides the vse of them in their seuerall places, & what force they beare, being so sorted out, according to their seuerall purposes and directions.

Next, for the better inducement & leading him into a plaine & perfect plat forme of this *Method* following, & to the intent he may as neere as may be, or as his capacity (at least wise) may any waies reach vnto, knowe (skilfully, & not by rote) how or in what sort he shall happen to do either wel or ill, I haue first (in a preambie

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preamble or intermixed discourse, eyther preceeding or interchangeably passing before or with the kinds of euery sort of *Epistles* declared the properties and vse of those *Epistles*, vpon what parts and places, they and euery of them do consist, with what vehemencie or lesse application they are to be inforced or qualified, so that hee who seemeth to haue least knowledge at al (be it that he haue perseuerance to conceiue or to distinguish the parts he seeth there layd out before his eyes) may with great facilitie, attaine to whatsoeuer, herein prescribed, or by the circumstance thereof intended to be in any sort deliuered.

To the greater ornament whereof, I haue applied a number of *Figures Schemes*, and *Tropes* in the margent of euery *Epistle*, euen with the places where they are vsed. And at the end of this worke, haue set them altogether, and therein explained to the Learners view, and for his readier vse, their particular natures and qualities, to the end that they who (being vnlearned, & hauing a pretie conceit of inuention of themselues) haue hertofore vnknowing done well, may see how with skill and discretion hereafter to pursue the same, and [the ignorant also] hereof whose reach hath not beene so ample as others, may be thereby informed what vnto well doing is most consonant & agreeing

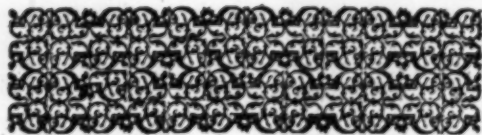
Now for the readier finding of those *Epistles*, as each of their kindes are suted forth in sundry *Examples*. Peruse but the head of euery page and there you shall find what in the same page is contained, *viz.* Where the *Epistles* be, you shall haue them noted in their kindes, as *Epistles Hortatorie, Debortatorie, Suasorie, or Dissuasorie, &c.* And likewise in the admixtions, you shall find *Places or Parts Hortatorie, Commendatorie, Petitorie, &c.* as they fall out to be handled.

This booke thus shewing these parts before remembred, I haue termed as you see by the name of *The Secretorie*, being in the consideration thereof nothing ignorant what great perfection is to be required in such a one, by whose title the same is deliuered, neyther supposing the matter herein contained to appeare so sufficient, as perfectly thereby to enable what in the same function is to be required, but because the orderly writing of Letters, being a principall part belonging to a *Secretorie*, is  
by

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by the *Method* hereof deliuered to any Learners capacitie, whereout the Scholer or any other that is vnfurnished of the knowledge thereof, may gather ayde and furtherance, I haue therefore endeououred to tearme it by the name of the *Secretorie*.

These with my willing minde, and desire of well doing here in, I doe present to the generall and freindly regard of all, wishing that in courtesie they repute of my trauels, as formost of all other things, I therein respected their benefites. In affoording whereof, they shal do no more then belongeth to good minds, and encourage me by whatsoeuer other meanes hereafter, to gratifie their fauours.



The

# The English Secretorie.

Of an Epistle, the commodities  
and vse thereof. *Chap. 1*



As much as wee haue herein endeououred to lay downe a platfome or method for writing of Epistles. It shall not be amisse, that following the order of alother writers, we first define vnto you what an epistle is. An epistle therfore is that wh usually we in our vulgar, do terme a Letter, and for the respectes thereof is called the messenger, or familiar speech of the absent, for that therein is discovered whatsoever the minde wisheth in such cases to haue deliuered. The diuersities of Epistles are manifold, as wherof ensueth a platfome to every motion, being in trueth so infinite as are y<sup>e</sup> imaginations of each ones fantasie, seeing the declaration of every letter, is no more then what the minde willet in all occasions to be performed, and according to such instigations wherewith at that instant men are sed when they write, taketh his so small substance, whether it be to require, counsel, exhort, command, informe, commend entreat, aduertise, gratulate, or whatsoever other purpose therein pretended, as cause and matter may fall out to be required. The antiquitie is as ancient as the benefit that thereof ensueth is great, wherof onely those that are sufficiently enabled with the qualitie, can giue the greatest testimonie. Needlesse were it for me to commend the vse, when as well by the authorities of a number the best learned, who to auance the efficacy thereof, haue in sundrie languages prescribed rules and methods for the same, as of others besides, whose most excellent writings of Epistles are at this present extant, it is most plentifully advanced. And although pregnant wit ensuing by nature was the foremost cause that first bred the inuention of Letters, and that euery one naturally can speake, or in some sort or other set down their meanings:

pet Art preuailing in this cause, and by cunning skill mar shallling euery thing in his due order, place & proportion, how much more the same is then beautified, adorne, & as it were in a new shape transmuted by such kind of knowledge, the difference that dayly appeareth may yeeld profe sufficient.

What is cheifely to be respected in framing  
of an Epistle. *Chap. 2.*



As much as by the necessary vse of Letters before layd down, a commendable manner of writing and framing the same hath bene already remembred: It shall not be amisse, y in this Chapter we now endeavour to answer the purpose therein pretended. For the manifestation whereof, I haue thought good to draw vnto your consideration certaine principal points, which thereunto are specially to be required: first, Aptnes of words and sentences, respecting y they be neate and choisely picked, and orderly handled: next, breuitie of speech, according in matter and circumstance fitly to bee framed: lastly, Comlines in deliuerance, concerning the person and cause, whereupon the direction is grounded.

The first, being Aptnes of wordes and sentences, consisteth in choice and good tearmes, in skilfull & proper application of them according to their true meanings, in wel sortting and fitting them to their seuerall purposes. Choice and good tearmes, are in two: s vsual, and plain for the matter in deliury, not improper nor new coined, nor too olde, as hauing not of long time before bene used. skilfull applicatiō is, when in their setting down they haue either their true and proper signification for deliury, or else by a more delicate or pleasant inuention may be caried conceitedly. Well sortting and fitting them, resteth in the matter in handling, that therein be a conoordance with their applications, whereof may ensue a due construction, and no disorderly mistaking.

The next, being Breuity of speech, is not as some vndiscretly haue imagined, that which consisteth in fewnes of lines, & shortnes of rowne in shew of a side of paper, but breuitie of matter, where in scope sufficient remaining for the necessary demonstration and



deliuerie of any needfull occasion, men are barred from scrinulous circumstances, and inioyned therein to abhorre all manner of tediousnes: for which cause some haue bene of opinion that continuance of matter ought not to be vsed in an Epistle, for that it thereby loseth the shew of an Epistle, and taketh vponit the habit of an Oration. Yet of such sort are in this method sundry Epistles, the titles wherof are, Hortatorie, Dehortatorie, Laudatorie, Vituperatorie, Suasorie, Peritorie, Monitory, Accusatorie, Excusatorie, Consolatorie, Inuectiue, & such like, whose speciall vses do of necessitie admit such scope as in euery ordinarie Epistle is not found, and though they beare in them many Oratori parts, yet lose they not at all for that, neither name nor habit of an Epistle. The tollerati on and ordinarie vse of which, both exampls of many learned, and common custome hath waranted. And therefore, whē to be brieue it is herein inioyned, it is alwayes thereby to be intended, that a man with onelie necessary speeches may bee permitted to deliuer his meaning, neither is it without the limits of breuitie, when aptlie and at full the same shall be in this sort repozted.

And for the better declaration, howe farre the conceit hereof may be inducd onely in wyting of Letters, I wil first limit what may be accounted necessarie therein, & afterwards endeavour to lay downe, howe contrarie thereunto, men (as well in the vse, as in neglecting thereof) haue heretofore erred. Necessary speeches, I do account whatsoever is set downe, for the plaine and open deliuerie of euery occasion, to the intent the minde of the wyter, and what he pursueth may aptly and in god and ready sort be conceiued. The repugnancie hereof is when either with too much curtalling our arguments, in conceit to auoid tediousnes, or with too many or ouer often repetitions, neuer thinking to haue spokē sufficiently, either to induce remembrance, or put forward our meaning, we abbreuiate or amplifie our Epistles. And when some others also, of a conceit more curious than necessarie, struing to excell in varietie of sentences, and copie of words, copied al of one sute, thinke therefore in paining themselves to write more than needeth, to be counted more eloquent. These falling out to be imperfections, as each of them are in truth to be blamed, so where the defect remaineth, are they (for well wyting) with studie to be amended.

The third and last now being Comelineſſe in deliuerance touching the perſon and cauſe, ſeemet) to bee ſide vnto two ſeueral reſpects: that is, to the reputation of the partie to whome we write, his condition, age, honour, and diſpoſition, and to the ſitneſſe of the matter whereof we take vpon vs to write: ſo; as it is moſt decent that in the matter wee make choice of, we giue vnto euerie cauſe his proper and orderly effect: ſo is it euerie way as conuenient to aſſoꝝd alike *Decorum* of thoſe to whome our letters are directed.

The reputation of each partie, is measured according to his dignitie or worthineſſe, whereby he beareth reckoning and place befoze vs. the condition, by the age or maner of liuing, wherein reſteth the grauitie or youthfulneſſe. The humour by the diſpoſition, as whether deſirous to be reuerenced, ſawned on, or with plaine tearmes vſed. By this reaſon, the methode or ſtile of our letters falleth out diuerſe to be conſidered: in one ſort wee frame them to olde men, in an other ſort to young men, one way to ſad and graue perſons, another to light and yong fellows: one plat forme to Courtiers, another to Philoſophers. To great and notable perſonages, with a duetie ſpeciall, appropriate to their calling: to our betters, alwayes with ſubmiſſion: To our inferiours, benignly and fauourably: To our friends, louinglie: To our enemies ſharplie and nippinglie, Thus faire as touching the perſon, and now for the cauſe.

In this point it ſeemeth that the matter of euerie writing ſhould ſtill be measured according to the writers apparance, credit or worthines, that the validity thereof ſhould be answerable to the one or the others greatneſſe or goodneſſe: that the intendment be ſound, lawfull, and to no other purpoſes: that it containe not baſe, filthie, or ſcurrile matter, unbefeceming a direction ſo worthy. When that euerie thing to bee writtten of ſhould be deliuered according to his proper qualitie: Tearmes moze officious than beſeceming, are unfitting: not ſufficientlie to conſider of each reputation, were ouer homelie. A matter of grauitie is to bee deliuered with waight: a matter of ſorrowe ſhould be reſpoted with griefe: a matter of paſſtime, to be diſcourſed with pleaſure: a matter of folly intermingled with laughter. Now contrariwiſe, to a perſon ſorrowfull to write of iests, to talke learnedly to a clowne

to salute an olde man with childish fantasies: in cases of waight, to aduance trifles: were altogether as improper as pecuni, and moze absurd than sitteth to be tollerated in any skilfull vsage.

And because I haue taken vpon me some distinguishments of writing, wherein I speciallie stand vpon choise and meet termes and speeches, with proper applications: I thinke it not a misse to set down vnto you some shew of the contrarie inuements, wher by you may with the greater discretion conceiue the erroz thereof, the which I haue sometimes noted in other mens writings. And first, of vnseemely applications: as for example: one that for tyme intended not alittle of his owne inuention, tooke vpon him to write a lone letter to a woman of very meane reckoning, in which, after hee had drawne (God Cupid by the name of the blind boy) by those parts of fauor that neuer were in her, and shewed himselfe much passionat for the loue he ought to her, he concluded the matter in this sort, Thus craving your lawfull beneuolence, in not ine reiecting, your answer comfortable and not intollerable, &c. The woman not accustomed to such hote intertainment, and rather bluntlie before tyme pursued, then daintilie instructed, beganne here vpon (sozsooth) to waie ray, and to intende great matter of her self, and vaunting her fauour at a higher rate then he belike seemed afterwarde willing to become a purchaser of, remained as she was, and himselfe at his moze profitable studies. The conclusion of his letter was verie improper, inasmuch as requiring liking by the name of Beneuolence, hee both misprised his owne demand, and seemed to induce a word moze sounding to a charitable reliefe, or courteous contribution of money then to any such purpose as he meant it. Besides, your answer comfortable, and not intollerable, If these had passed in a test, it had bene moze conuenient, but vsed bonafide, it was too too bad, especiallie respecting the partie what she was, from whome one would haue supposed that such a one as himself, could neuer haue receiued (but by too much tolleration) any discontentment at all. This error we see is not onelie common to the vnlearned, for as well this one, who in his profession (as I was informed by him that shewed me the letter) was well reputed of, but also some of the sozwarder soz only by affectation of words, which they haue vsed, haue bene misliked, and yet learned ynough. Among

Words improper and impugning the sense,

Errors common to the learned as well as to the vnlearned.

which a Doctor of Physicke long since, intending to be verie eloquent in words, and such as euery Carter should not conceiue of, began an Epistle to a booke by him published in this sort: where in secondly appeareth this error of old improper or new coyned termes, and this was the forme.

A ridiculous  
maner of  
writing.

Egregious Doctors and Maisters of the eximious and Archane Science of Physicke, of your Vrbanie exasperate not your selues against mee, for making of this little volume of Physicke. Considering that my pretence is for an vtilitie and a Common wealth, And this not onely, but also I doe it for no detriment, but for a preferment of your laudable Science, that euerie man should esteeme, repute, and regard the excellentie facultie. & also you to be extolled and highly preferred, that hath and dooth studie, practise and labour this saide Archane Science, to the which none inartious persons, can nor shall attaine to the knowledge: yet notwithstanding fooles and insipient persons, yea and manie the which doth thinke themselues wise (the which in this facultie be fooles indeed) will enter prile to sinatter, &c. Was there euer seen from al learned man amozze preposstrous & confused kind of writing farced with so many and such odde coyned tearmes in so little vttering: But surely, the man did it of a great conceite. for as appeareth by the course of all his Epistle following, his wittes were so pestred with an angrie milking of the bad demeanoz of some vnlearned vsers of his science (as he thought with himselfe) that euerie botcher should not be able to bent him, but he should bee a man of some reach at least that should finde him. For whether he were wise so euer stood his imaginations: this one thing do I knowe, that diuerse to whom I haue shewed the booke haue verie heartilie laughed in perusing the parts of his writing. For these egregious, eximious, yrbanie and exasperate, although the wordes be in some sort tollerable, yet because any of them are amongst vs verie rarely used, and in this writing two of them especially very vnproperly placed, the maner therof seemeth (in mine opinion) nothing pleasant. Insomuch as exasperate is properly to set him in a farther rage, that is already furiously bent in a thing, and besides, by the action of a nother man then himselfe who as it were of a resolute will and meaning, would goe about to procure it, so that it maie be well saide, hee did exasperate his furies

Vrbanie  
& exasperat  
vnproperly  
placed.

furies the more, by inducing such a speech, or such an acte: but it cannot bee so properly deliuered to say, exasperate not your selfe for such a thing, especially when I am not therewith so much as in any mislike already, which no man can at any time bee, without he first knowe an occasion: your Vrbanie like wise being deriued of this Latine woorde Vrbanus, which is ciuile, courteous, gentle, modest, or well ruled, as men commonlie are in Cities and places of good gouernement, wherof that woorde taketh his originall, the woord is not common amongst vs, nor so apt to the sense as if he had sayd, your curtesie, your modestie, and so it might run thus, Let not your curtesies be agrieued against me, or, Let it not be offensive to your modesty, that for the benefite of a great manie, I haue published this volume of Physicke. The ground was very good, for his intendment was, that the cause belonged to a common wealth, wherein if any particular commodity seemed to be lessened, wise men and such as were more studious of their Countries good, then of their owne peculiar gaine, ought not to be offended. Then saith he: And this not only but also I do it for no detriment, &c. What confused deliuerance is this: How much more orderly thus, which soundeth also more to his meaning. And this also respected, in that I do it not for any detriment vnto you, but for a preiement of your laudable science. When his coming in with arcane science, inartious fooles and insipient persons, had it not bene lesse improper, if he had sayde profound science, and vnskilfull or vnlearned, for inartious, and to haue contented himselfe with his fooles, without adding to the same insipient persons. Lastly he proceedeth: And many the which doe thinke themselves wise (the which in this facultie are fooles indeede) will enterprise, &c. Here is the which and the which, a phrase neuer with vs accustomed, nor with any god writer in his time (which was not many yeares since) the sense wherof might in this sort more plainly bee deliuered. And many who in their owne opinion doe seeme very wise (but therein are in truth verie fooles) will enterprise, &c. But of this inough, for that I thinke it now high time to procede to the rest, these two examples being sufficient to admonish the learner, of the congruities of his speeches and sentences, with good phrases that bee most agreeing to the meaning, and not improperly, to bee deliuered,

whereby he shall auoid the like error, and absurditie in conueltance hereby expessed, and already so much reprehended.

Of the habite and parts of an Epistle. *Cap. 3.*

Character  
of an epistle  
generall.



Being an Epistle hath cheiflie his definition here of, in that it is tearmed the familiar and mutual talke of one absent freinde to another: it lea meth the Character thereof, shoulde according thereunto be simple, plaine, and of the lowest and meanest stile, utterly deuoid of any shadow of hie and loftie speeches: yet neuerthelesse, for so much as in the argument of a great many of them (whose severall distinctions hereafter shall appeare) is required (as I sayd befoze) a more high and loftie deliuerance, partaking many wayes with that kinde accustomed in Orations, and is therefore accordingly to be necessarily furnished with the pointes thereunto incident: we will for the present, sort all kinde of Epistles onelie into these two manner of differences, the one part whereof shall be said to be general, and the other speciall. Under this title of general shall be comprehended all such, as either for fashions sake, custome, dutie, curtesie, or other familiaritie do ordinarily passe from one part to another, rather of a pleasant conceit, or some other more disquiet or seuerer motion, then of any extraordinarie cause, forme, or substance in either of them contained. Such are those as whome either long acquaintance, or ancient familiaritie, haue caused enterchangeable to haue perfozmed: or fatherly reuerence, and seruile dutie haue bound, by grante authoritie ouer children, kindred or seruants, accustomed to be continued. These, for the common and ordinary matter in euerie of them used, being utterly exempt from any waight or grauitie at all, are rightly tearmed by the name of familiar letters. They now that be speciall are such, the matter of whome (as I said befoze) do admit both higher stile, and more orderly deliuerance, according to the waight of the argument, in any of them to be handled: and for this cause are tearmed speciall, as bearing in them a resolute purpose and intendment seriouslie to discourse vpon, to answer, mitigate or auoid any certain matter or causes, imposing the present affairs where.

Epistles distinguished  
into general and speciall

Letters general are  
familiar.

Letters speciall

wherupon the direction is framed. Of them also are certaine diuisions, learnedly by skilfull Authours, that heretofore haue bene distinguished, the titles whercof I doe omit, in another place then this more opportune to bee hereafter remembred. These as they are from the others manie waies estranged in their seuerall arguments: so vnto the conuenance and expressing of their causes appertaineth both other order, and diuers partes in them (then in the residue) more fully to be considered. In whose composition, that there may be a platofme gathered of a more certaine proceeding, we will as others haue thought meete, distinguish their seuerall parts as they fall out to be borrowed in an oration.

In such kind therefore of Epistles, rightly and with good skill to be handled, the learner shal vnderstand, that there are three things by meanes whercof, for the needfull expressing and orderly deliuerie of any matter whatsoever, he must of necessity be furnished. Invention first, wherein plentifully is searched and considered, what kind of matter, how much varietie of sentences, what sorts of figures, how many similitudes, what approbations, diminutions, insinuations and circumstances are presently needfull, or furthering to the matter in handling. Then, Disposition, whereby is orderly, cunningly, and perfectly layd downe and disposed, euery matter and cause in his due order, proportion and place. Thirdly, Eloquution, whose efficacie in speeches, neate, pure and elegant, is in the other Chapter vnder aptnes of words sufficient ly already described. The first and the last of these three, as they are greatly put forward by nature, which in some being farre more curious of imitation and studie of the best, then in other some, whose will and conceit alike, doe (by a very instinct) affect and conuert far more baser purposes: so besides the furtherance continually atchieued by often vse of reading, shall herein be greatly holpen, in that for the selfe same purpose, and to the intent the learner may as wel in his native tongue, know the right vse of figures and Tropes heretofore neuer by him vnderstande, as also discern and vse them, out of others and in his owne writings. I haue at the latter end of this booke gathered together all such figures, Schemes and Tropes hereunto needfull and comenient, and there haue by sundry familiar examples expressed their uses and seuerall effects. In diligent conceit and aduerting whercof, the

Difference  
of stile.

Invention,

Disposition

Eloquution

Helps to In  
vention &  
Eloquution



the use vnto the praaiser shall in short time bee founde greatlie available, by the benefit thereby attained.

Now in as much as Eloquation is annexed vnto the stile, which euermore is also tied to the argument and substance of euery Epistle: it is to be regarded what stile may generally bee deemed meetest for the common habit, wherein each of them may ordinarily be published. In the recordinz whereof, we do find thre sortes especially in all kinds of writing and speaking, to haue bene generally commended. *Sublime*, the highest and stateliest manner, and loftiest deliuerance of any thing that may bee, expressing the heroicall and mightie actions of Kinges, Princes, and other honorable personages, the stile whereof is said to be tragicall swelling in choice, and those the most haughtiest termes, commended, described, amplified and preferred also by Orators, with many excellent figures and places of Rhetorique. *Humile*, the lowest comickall, and most simple of all others, the matter whereof is the meanest subject of any argument that may be, entermedling in common causes, aduertisements and mutuall affectes of euerie one, the stile whereof swēpeth euen the very grounde it selfe, and is fittest appropriate to our familiar Letters, for that in such familiar causes and manners, the same is solely frequented, in which neuertheless is *Sua facities et elegancia quadam*, his certain kind of elegancie, pleasant and neat conuenance, not altogether to be sequestred from that kinde of deliuerance. *Mediocre*, a meane betwixt high and lowe, vehement and slender, too much and too little, as we say, in which are expressed histories, Declamations, Commentaries, and other intermingled actions, not of any in particular, but of all in generall, this stile of all others may be adapted vnto these speciall kinds of Epistles.

Thus then it followeth, that whether we write familiarlie or weightily, we must endeavour as nere as may bee that each bee perfourmed skilfully, for that to neither of them may want learning, without the knowledge whereof, what ornament can there be at all of this expected elegancie? The particularities whereof included in these two titles Inuention and Eloquation, both Nature and Skill do put forward as we daily see by a double instruction. This therfore sufficing for those twain, let vs see what parts are supplied in an Epistle, succeeding in the other also, and abiding to

Stile of Epistles.

Sublime.

Humile.

Mediocre.

Skilful use of writing.

Parts of an Epistle



to Disposition. The first place is Exordium, a beginning oꝝ in  
 buſtion to the matter to be witten of, which is not alwaies after  
 one ſort oꝝ faſhion, but in diuerſe maners, as ſome times by pre-  
 amble, wherein either ſ: our ſelues, oꝝ the cauſe wee write of, oꝝ  
 in reſpect of him, ſoꝝ oꝝ to whom we write, wee ſtudie to win fauor  
 oꝝ allowance of the matter, ſometimes by inſinuation, wherein  
 couertly, either in reſpect that the matter requireth long debate-  
 ment oꝝ that miſlike may bee already grounded in him to whom  
 we direct our letters, we ſeek by cunning reaſons to ſhew that  
 the caſe foꝝ requiring is tollerable: oꝝ in the other, that rather equi-  
 ty then ſelfe opinion muſt and ought chiefly to be weighed. Som-  
 times by a ſimilitude, wherein by manifeſting the like of that we  
 take in hand to haue bene commended, tollerated, oꝝ equally cen-  
 ſured, wee intend the ſame, oꝝ leſſe force in our ſelues, at their  
 hands to be borne withall oꝝ accepted, and diuerſe other wayes  
 beſides, as in the Epistles following ſhall be ſhewed. Then Nar-  
 ratio, oꝝ Propoſitio, each ſeruing to one effect, wherein is decla-  
 red oꝝ propoſed, in the one by playne termes, in the other by infe-  
 rence, oꝝ compariſon, the varie ſubſtance of the matter whatſoe-  
 uer to be handled. Then Confirmatio, wherein are amplified oꝝ  
 ſuggeſted many reaſons, ſoꝝ the aggravating oꝝ prooſe of any mat-  
 ter in queſtion. After Confutatio, whereby is diminished, diſpro-  
 ued oꝝ anſwered, whatſoever to be ſuppoſed, obiected oꝝ aggraua-  
 ted. Laſtly, Peroratio, in which after a brieſe recapitulation of  
 that which hath bene ſayd, the occaſions ther: of are immediate-  
 ly concluded. Theſe are not all together at all times uſed, but  
 ſome oꝝ the moſt of them as occaſion ſerueth, either admitted oꝝ  
 reſected: beſides which, others alſo are ſometimes remembred  
 The uſe whereof as in ſundry Epistles they may be perceived  
 ſarie, ſhall in their ſeueral examples hereafter percuſed, appeare  
 moꝝ evidently and largely.

Exordium.

Narratio &  
Propoſitio.Confirma-  
tio.

Confutatio

Peroratio,

Of certaine contents generally incident to all maner of

Epistles. Chap. 4.



A writing of Epistles, ſoure ſpeciall contents are  
 alwaies continually incident. The maner of  
 Salutation, an order of taking leaue oꝝ ſaywell  
 the Subscription, and the outwarde direction  
 . Salutations of auncient time were wont  
 to

to bee vbered, *Quasiomen faustum*, a signe of inuiting to good hap, in the front and vpper part of the letter: so did the ancient Romanes, and in like manner afetr their exampls dme at this daie some other nations. But sel dome of neuer (esper allie of the learned and most curious wriers) is the same in our English directions, at any time accustomed. Duclie this, where letters are directed from one of more of the Councell to an inferiour Pagestrate of person, or from some noble man to such whom hee intainteth not in any estate of societie or equall familiaritie, the manner of commendations (which with vs is retained for an order of Salutation or greeting) runneth lightlie in the beginning of the Letter, and customablie is deliuered in this forme. After our heartie commendations vnto your L. if it bee from a number of the Counsell to a Noble man, or otherwise in the singular number vnto an inferiour person, es thus. After my heartie commendations vnto you. But other wise witting seriouslie to auie man, the greeting if it be to one far our better is turned, to an acknowledgment of some kind of duetie, or reuerent account, and that most commonly at the end of the Letter, which I ket use in equalitie falleth out in such place to be mentioned. And being in familiarities is to no place tied, but beginning, middle or ending of the Letter all is one, as seemeth most consonant to the vaine & disposition of the partie, and these also at all times not deliuered in the selfe worde of greeting or commendations, but by diuerse Epithets, & fine conuolances, as falleth out to the matter of the Epistle, and the conditions of the partie to be handled. This being at the end of the Letter, there shall immediatelie followe the order of farewell, which ioyning so hard the ruepon as it doth, wee will put them both in one example of wordes and Epithets, together with the subscriptions, for the easier instruction of the learner, and his better remembrance, referring the notes of euerie of them to their places, where afterwarde they are vled in their severall Letters.

Maner of salutations

Epithets.

Diuerse orders of greetings, farewells and subscriptions Chap. 5.

Acknowled



Knowledging my selfe deeplie bounde vnto your L. for manie sundrie fauours: I doe re-  
maine in all humble reuerence. Finding my  
selfe many waies beholding vnto your excee-  
ding courtesies, I ende. Rememb'ring how  
much I am indebted vnto your L. for your sun-  
drie benefites:

Greetings  
of humilitie  
or acknow-  
ledgement  
of duetie.

I conferre the regard thereof to my present ima-  
ginations, and doe beseech thereof at your honourable handes an  
euerlasting continuance. All humble loyalty and seruice pro-  
fessed vnto your honourable calling, I rest now and perpetu-  
allie your L. &c. feareing in speeches, neuer with sufficiency to  
manifest the conceits I haue of your most honourable fauours  
I solace my selfe with the remembrance, and humble leaue your  
L. to your wonted perseuerance. Praying the Almighty to  
haue your L. euermore in his gracious protection, I humble  
take my leaue. Your worship in this, besides many other occasi-  
ons hauing perpetuallie bound mee, how can I but rest such, as  
you haue expected and shall euer find me. Etsloones recording my  
bounden seruice vnto your worship and my good Ladie, I re-  
maine as euer before. Not forgetting how many waies I am  
charged, in dutifull remembrance towarde you, I rest as I haue  
promised. More grieued at my mishap and disabilitie, then wan-  
ting either will or liking to doe seruice vnto you: I affie my self  
euermore vpon the acceptance of your wonted curtesie, and hum-  
blie therewithall do take my leaue: Commending the safetie and  
good estate of your worship to the Almighties protection, I rest in  
all dutifull regard to the same. Rather desirous to shew my selfe  
thankfull, the otherwise able in like sort to giue you any requital  
I continue, &c. Binding my self by all possible induements neuer to  
be freed from the charge of so exceeding benefites, I wish I might  
as I would, be vnto you in verie deed &c. Wishing vnto you and  
yours, as much happinesse, as my selfe am clogged with careful-  
nesse, I surcease Desiring vnto you no worse successe in these and  
all other your laudable endeuors, then my selfe haue etsloones cra-  
ued in performance of my chiefeest trauels, I recommend you to  
the tuition of the Almighty. Not forgetting our accustomed gre-  
etings and interchangeable welwishings, my hallic Letter taketh  
ende,

Greetings  
familiar.

ende. Weighing how much you are already busied, and not willing to keepe you further occupied, I ende my long and tedious discourse, being in nothing exempted from wonted salutations, and accustomed kind of greetings. Thinke not though my haste be such, but that I remember (notwithstanding all this breuitie) how greatly I stand charged both to you and yours, to whom, and all the rest to you knowne I oftentimes commend me. Reioycing not a little at the health of you and all other our friends, I hartily bid you farwell. Reioycing my selfe on your wel-wishing and the hope I haue to be returned in safetie I commend my hap to fortune, and our gouernment to the Almighty. Remoing vnto you as many thanks, as I conceived comfort of your good intreatings. I leaue to detain you. Omitting what else to bee amplified in these or anie other occasions I expect your happie returne, and in hope thereof doe bid you farwell. Knowing how well I loue you, the lesse ceremonies I neede to vse in greeting you, onelie you shal remember to your parents in most hartly manner to commend mee. Salute I praie you your friendes in my name, and thinke in my best and serious wishes I neuer forget you. My father willed me in his behalfe to salute you, and all the rest of your acquaintance here do most hartlie greet you. Forget not in what sort I haue heretofore receiued you, and thinke in the selfe same manner I do still intertayne you. My greetings to our friend R. let not bee vntremembred, and deeme that in all my toyes I haue (vnto you all) most hartlie wished. I had almost let slip my commendations vnto your brother, which for anie thing I would not had bene forgottē, vpon whome, as of greatest choice, I will make my reposing.

The liking I haue to R. maketh mee here to remember him whose god demeanour as your own, I haue in chiefest reckoning. My greetings and paper haue all one ende together, onelie our friendship indissoluble can neuer be forgotten.

Thinke how exceedingly I haue alwaies well wished vnto you, and accordingly therunto measure the rest of mine affections towards you. Haste compelleth me to ende sooner than I would, wherein notwithstanding I can neuer omit sufficientlie to greete you, oftentimes recognizing as becometh, your especiall good liking towards me, &c.

Innumerable of these and such like might be imagined both in greetings and farewells, the course whereof being furnished with such varietie as it is, I haue left the residue vnto the conceit of the learner, accounting the plenty herein set downe, for any sturious follower to be already sufficient.

And now to the Subscriptions, the diuersities whereof are (as best they may bee allotted in sence) to either of these to be placed, forwarmed alwaies vnto the vnskillfull herein, that writing to any person of account, by how much the more excellent hee is in calling from him in whole behalfe the Letter is framed, by so much the lower, shal the subscription thereunto belonging, in any wise be placed.

Subscripti-  
ons.

And if the state of honour of him to whom the Letter shall be directed doe require so much, the very lowest margent of paper shall do no more but beare it, so be it the space bee seemely for the name, and the roome farre enough to comprehend it, which Subscription in all sortes to be handled shall passe in this or the like order or substance.

Your L. most deuoted and loyally affected. Your Honours most assured in whatsoeuer seruices. Your L. in whatsoeuer to be commanded. The most affectionate vnto your L. of all others. Wee that hath vowed to liue and die in your Honourable seruice. Your L. most faithfull and obedient Sonne. Your La. louing and obedient Daughter. Who but by your L. is only to bee commaunded. Whose heart is your Honours, and his life by your L. to be disposed. He that liueth not but for your Worshipp, & to doe you seruice. Whose regard stretcheth vnto your Worshipp more then vnto any others. He that vnto your Worshipp hath vowed to become most assured. Whome none haue ever bound so much, as the deserts of your L. Your L. in all humblenes. Your Honours euer to be commaunded. At your worships command. Your La. most bounden and affectionate. At your honourable direction. Alwayes attendant vpon your L. pleasure. Your worships in all good account. Yours euer louing and most assured. To none so much as your selfe. Wee that in all accounts tendereth your welfare. Whome by your onely curtesie you haue conuincid. The same which I accept from you, and not otherwise. Such as I am, or as you wish to find mee. He that in his liking is onelie yours.

Maner and  
varietie of  
subscripti-  
ons.

Whom

Whom you haue euer knowne, but neuer proued. Whose liking onely accounteth of your worthinesse. Such as you haue euer found mee, and not other wise. Pours in whatsoeuer to be imployed. Hope chary of your welfare, then carefull of himselfe. Pours as you like to haue me. Pours faithfull and euer assured. Pours o: not his owne. He who found you, but neuer knew you. He that once sauoured you, but since hath boiued neuer to re-garde you. Whose liking by your ingratitude hath bene quenched. In whose account you once were, but now abandoned. Who once wished to loue, but could neuer hate the. Whom thy deserts haue made an enemy. Whom hereby you may win, (if you list) fo: euer to become a freind. To each one loving, but to the most chary. Whose heart shall faile in any thing, sooner then in conceit towarde the. He, whose in loialtie thou didst protest to be. Who liueth not but to pursue the. Who euer looked on, but neuer loued thee. The same as you left me. Such as you saw when you departed from me. The same and none other, which I haue euer seemed to be. Whose word hath bounde him, and faith shall assure him. Pours most affectionate. Pours deuoted till death. Pours while life swaieith within mee. Pours as far so:th as anie others, &c. With manie other applications, whose Epichets are infinite, and rather vpon the cause suggested then other wise, to be euer moze added, altered, o: conceiued. These and the others may only suffice fo: the present purpose, referring what else to be expected, to the regarde of a moze curious o: delicate inuention.

And herein I thought good to aduertise the learner, that sometimes it falleth out, that this acknowledgement of dutie, mentioned in the beginning of the grætings and farewells, is in diuers Letters expressed in the so:most part, and the Exordium thereupon framed: (so: that the same in truth is one of the parts thereunto belonging effected in the person o: condition of him to whom we write) which to doe, if in his writing also the same may be deemed necessarie, hee may then vse some other order of farewell o: taking leaue, either by imitation of others, o: if hee thinke meete, what herein else prescribed, consonant and agreeing to the state and reputation of the same partie to whome hee writeth. Now then shall follow the directions, which on the out-  
side

Acknowledgment  
of dutie in  
the Exordium.

Side of every Letter (the same being made vp and sealed) are alwayes fixed, and commonly are termed by the name of *Superscriptions*.

Of Superscriptions and Directions. Chap. 6



Among the auncient Romanes, when learning first grew vnto skilfull perfection, and men first deuised excellently to write, then there began to bee estant in memoie, diuers formes of writing immediately, by the name and title of *Epistles*, to be published to the posterity. In the directions

Superscriptions and directions of the Romanes.

Whereof, animated as I thinke with the vertues of their parents and accounting it (as in truth it was then so reputed) to be a great honour vnto them, to be intituled with the name of the principal autho<sup>r</sup> of their families, they sought no farther stile of magnificence, but (were his parentage neuer so stately or honorable) being therewith contented, did onely vpon such regard intitle their directions. For who hath bin but ordinarily acquainted with the histories of their actes, but knoweth and hath read, with what reuerence, those times (grædy of vertue,) entertained the honorable deserts of such, as for the common-wealth and publike aduancement of the state, had either aduenturously hazarded, or couragiously lost a frayle, vncertaine, or transitory life, to the intent to purchase vnto their country quiet, honour, or victory, and to themselves and posterity, eternized fame and euer flourishing glory. Neither was their country vnkind vnto them herein which for ther sakes, and for the reuerend regarde of their vertues, haue compensated the loue which to their parents they could not shewe, to their children and succession in many degrees after them.

Such were the families of the Gracchi, Fabij, Cornelij Horrentij, Horacij, Metelli, Amilij, Scipiones and Fabritij. Wherby I coniecture that the custome hereof, by such emulation aduanced became afterwards a dignity, and so succèded in honour to euery posterity.

These Romans therefore, vsed only, in the frent of their letters to write first their owne names: titles adoptiue, and surnames,

C

after



after that, his to whom they wrote, and lastly their salutation or manner of greetings: giuing also like additions vnto the other as to him belonged, whether it were by family, office, or some other dignitie. And this was the forme. M. T. Cicero. M. Varoni, Sal. dicit, or C. Caesar. Cornelio Balbo salutem dicit. But that custome according to the antiquity of the time, is long since worne out, & these daies and seasons haue induced vnto vs for euery estate of calling, a more stately reuerence according to the dignitie and worthines of the same.

The reuerend maiestie of Emperours, Kings and Princes, being aduanced with a more excellency and superiour magnificence The names of Dukes, Marquises, Earles, barons & other magnificakes, with more solemne and honourable titles

Diversity of  
Estates.

The officers of estate & places most nob'e, amplified with larger honours, and names accordant to their severall dignities.

And albeit few are the number, that heresin shall be occasioned to occupy their pen, but (knoweth or almost every day) may vnderstand the so small application of euery personages honour or worship: yet in so much as all sortes are not perfectly skilled, nor euery man lieth in place so conuenient to vnderstand it, and that it hath bene parcell of a prescribed order so to doe, by those that haue written the like methode, I will set downe so many examples of estates for directions, as to the matter and purpose hereof may be adiudged conuenient, beginning from the highest that are or haue bene lately accustomed in our common wealt (the soueraigne Paletie excepted) vnto the meaner and most ordinary vsed, and in present practise amongst vs. And first, with the dignitie of Archbishop, to whom in this sort we frame our direction

Directions  
to an Arch-  
bishop.  
Bishop.  
Duke.

To the most reuerend Father in God, the L. Archbishop of Canturbury, or York, Primate of England, and Metropolitane his very good grace. To the right reuerende Father in God, and my very good Lord, the L. Bishop of London. To the high and mightie Prince. L. Duke of B. his most noble grace. To the right honourable and my speciall good L. the Lord Chancelor, or Lord high Treasurer of England. To the right Honourable the Lord Marquise of M. To the right Honourable the Earle of C. Lord Lieutenant for his maiestie in the, &c. To the right Honourable the Earle of B. Lord President of his

L. Chancel-  
lor.  
L. Treasurer  
Earles & in  
office.



Maisties most honourable Councell established in the North. To the right Honorable, and my singular good L. the lord B. one of the lords of her highnes most honorable privy Councell. To the right honorable sir W. B. knight, Chancellour of the Exchequer, and of her Maisties most honorable privy Councell. To the right honorable and my singular good Lord and father, or ladie mother, the Earle or Countesse of B. To the right honorable and my very good lady, the lady A. Countess of W. To the most noble lady and Paragon of all vertue, the lady M. Q. To the right vertuous ladye endued with all singularitie, the lady F. D. To the most noble and towarde young Gentleman G. T. esquire, if hee bee a noble mans sonne vnder the degree of a Baron. To the right honourable sir M. S. knight, Mayor of the City of L. To the right worshipfull W. L. esquire, one of the Judges of her Maisties court of common Pleas. To the right worshipfull and my singular good lady mother, the ladie D. H. To my very good father, W. C. Merchant of the city of B. To the right worshipfull his especiall good maister. M. K. Merchant and Alderman of L. To my servant R. D. at C. &c.

L. knight  
of the privy  
councell.

Other examples besides these were needlesse to set downe, for that if any alteration at all happen herein, it is by reason of familiaritie, additions of offices, or change of titles. Only let here with be noted, that when Letters doe passe from some member of the Councell, or from any Lord of the same, to a noble man or knight these directions of honour and worship are seldome used. But rather thus. To our very good L. sir M. K. knight, lord Deputie of Ireland. To our very good L. the L. Mayor of the cittie of L. and to our very louing friends W. C. and R. B. Aldermen of the same. To my very good lord, the L. T. H. To my very louing friend, sir L. H. knight, To our very louing friends sir R. S. knight *Custos rotulorum* of her Maisties Count. of B. and R. W. and T. B. esquires, Justices of peace of the same Shire, The like directions also are used of an Earle, to any of these estates to him inferiour in calling, and of a Baron to a Justice of peace, but commonly they will adde the title of worship.

The diuisions of Letters and vnder what titles all sorts of Epistles are contained, *Chap. 7*



Albeit the diuersitie of Epistles are (as I said before) as manifold as are the sundrie occurrents, or rather imaginations of mens fantasies: yet for so much as it seemeth pertinent vnto this method to induce their varities vnto some particular titles, by such meanes the rather to bring the learner into aspeciall forme, whereby for his necessitie or present turne to apply the same. I haue thought good in imitation of the best and most learned iudgements of our time, to draw the sundrie parts thereof, vnder foure especiall heads, that is to say: Demonstratiue, Deliberatiue, Iudiciall, and Familiar Letters. And howe be it the rules prescribed vnto either of these, may vnder their seuerall heads seeme to be particularly allotted, yet are they in nature so nêrely coniointed to yether, as hardly shall you in any of the first thre fall into their particular distinctions, but lightly in one sort or other, you shall run into the natures of the others.

For proofe whereof, and this to open more plainly, let vs first lay downe their properties in seuerall, and then see by association each with other how nêrely they doe participate in their qualities. You shall then vnderstande that this Demonstratiue kinde, hath the name of declaration, delivery or shewing of some one thing or other, the distinction of the Epistles the reuerend contained, are Descriptive, in which be described the manners and conuersations of men, all vertues, vices and qualities both of body and mind. Honourable chalenges, combats, entertainments, attempts orders of common weales, governments, and estates, countries citties, billes, ballies, fieldes, prospects, buildings, and walkes, with their pleasures and scituations, Laudatorie, wherein is specially praised any thing, and Vituperatorie, in which is misliked or condemned whatsoever may be thought worthy either to be abhorred or disprayed.

The Deliberatiue is so named, of the large comprehension it hath of sundry causes and matters, being not almost tied to any particular occasion or purpose: His distinctions are Hortatorie, and Dehortatorie: Swaforie and Diswaforie, not much unlike toge

together in their orders and properties : the natures of the first being to exhort, counsell, aduise, or perswade to any thing, of the other, to withhold, dissuade or reduce to another meaning. Conciliatorie, which is ruelh in acquiring of friendship of acquaintance. Reconciliatorie in reconciliation of kindred, friends, or other persons. Petitorie, insuing for, or craving of any thing. Commendatorie, in preferring the services, persons or good qualities, of any one. Consolatorie, in comforting in times of troubles, sorowes, or mishaps. Monitorie, in forwarning, admonishing, or counselling from mischiefs. Reprehensorie, in reprehending or correcting of errors and behaviours. Amatorie, in matters of louing.

The Iudiciall is so called, in that it comprehendeth matters lawfull, vnlawfull, or questionable to bee handled. The distinctions thereof are. Accusatorie, containing matter of accusation. Excusatorie, which is occupied in excusing. Expostulatorie, in reasoning of causes. Purgatorie, in clearing or absouing of things charged. Defensorie, in defence of the action. Exprobatorie, in reproching or obtruding of benefices vpon cause of vnthankfulness. Deprecatorie, in praying for pardon of a thing committed, and Inuectiue, inuicighing agaynst ill natures, qualities, occasions or persons.

Now the distinctions of these heades being thus laide open by particular titles, we will see howe neere in writing they concurre or fall, each with others. True it is (as shall bee saide in some examples here after following) that touching the first head being Demonstratiue, it some times falleth out in causes of aduertisement, or relation of things made, that the title Descriptive is manie times meetlie in it selfe handled, without entring into any other particular addition or occasion, but in the other titles of Laudatorie and Vituperatorie, not so. For howe can I either praise or discommend any thing, without falling into a Description of those persons, things or qualities, which I disallow or commend. Again, for the Deliberatiue kinde in Hortatorie, Dehortatorie Swasorie and Dissuatorie, Commendatorie, Monitorie or Reprehensory, howe can I exhort, counsell, aduise, withhold, commend, admonish or reprehende, if therein I set not forth what is worthy or vnfit, what to bee prayesed, esteemed, disallowed, or eschued which can not bee, without of necessitie I fall into the partes

Descriptive, Laudatorie and Vituperatorie. Likewise in matters Consolatorie, Conciliatorie, & Reconciliatorie, howe I may comfort seek friends, or reconcile, if the partes Horatorie and Suatorie, bee absent. So also for the iudiciall, if either I accuse, excuse, ex postulate, defende, reprocch, int cate, or inueigh, it must be done with the laying out of vices, and advancement of vertues, in manifesting what is good, and setting forth what is euill, neither of which, can bee without matter Descriptive, Laudatorie and Vituperatorie. By all which it appeareth, that (howbeit these seuerall titles stand thus deuicid) yet are the matters of the same diuersly wrapped together, and the precepts seruing to the one, must of necessitie by a like conueyance be drawne into an obseruation with the other: notwithstanding for ease of the learner, and to the ende hee may with more readines find out what best fitteth and becometh the cause hee hath in handling, they be thus drawne forth as you see into so many particular distinctions

Touching now our Familiar Letters, they also are to be drawne vnder their seuerall titles, as Narratorie, and Nunciatorie, some what falling into the demonstratiue kind before remembred, wherein wee expresse and declare to those farre from vs, the matters or newes presently in hand amongst vs: Gratulatorie, wherein wee reioyce each with others of the good happes of fortune betiding vs. Remunetratorie, being a gratefull relation of curtesies, benefites or good turnes receiued. Iocatorie, where with by a pleasant and sweete kinde of deliuerie of some pretie conceit or iest, the minde is recreated. Obiurgatorie, in which wee rebuke the ill demeanours of our children, seruants, kindred or acquaintance. Mandatorie, whereby wee commit expresse our affaires to such as wee haue authoritie, either to commaunde or intreate to be dispatched. To these and to others before mentioned are many Epistles Responsorie, the titles whereof cannot bee certaine, but examples and occasions plentifull: all which I referre to their peculiar places each one, as they are sorted forth to bee in their kindes deliuered. And now we will passe vnto the order hereafter to bee obserued in deliury of Examples, accordant vnto the seuerall titles of all these forenamed Epistles, and first of Epistles Descriptive,

Of Epistles meereley Descriptory and the  
parts thereof. Chap. 8.



Asomuch as in Descriptions, are (as I sayd  
befoze) onely declared and set forth at large,  
the maner, order, state, gouernment, proportion  
goodnesse or value of any thing: the Epistles  
consisting soly thereof, bee commonly without  
addition at all, either of ppraise or mislike, or a

ny other intendment, in respect whereof they might in any one  
note vary from that title of Descriptorie. The force hereof be-  
sides the Exordium, comprehendeth cheifly a narration, through-  
out, in which is contained (by laying out the seuerall parts ther-  
of) a perfect and plain demonstration or description of any thing:  
In these sortes of Epistles, the excellency of the wyter, and pain-  
ter concurrerth in one, who the moze that each of them studieth  
by perfection, to touch all things to the quick, by so much the moze  
nearer doe they both aspire to that exquisit kind of cunning, that  
in each of these differences, is absolutely to be required. The curi-  
ous painter in drawing a perfect peece of Lantskip, presenteth  
many things vnto the eye, the conceit whereof is marvellous: for  
with great admiration we do there seme to behold, the most plea-  
sant and goodly ballies: Woods hie and decked with statelie trees  
(some tops whereof the wind seemeth to wynd and turne at one  
side) then goodly riuers, hie waies and walkes, large situate & high  
climbing hills and mountaines, far prospectes of Citices, streyles, &  
Towers, ships sayling on seas, and waues blown by aloft, the ele-  
ment clere, faire and temperate, with some shining beames sha-  
dowing and spreading ouer all these, wherein seemeth the delight  
so rare, and climate so perfect, as very desire prouoketh a man  
to gaze of it, as a thing in present life, and most certaine victwe.  
And doe I pray you, our excellent wyters degenerate at all from  
any part of these: Doeth not the learned Cosmographie in ac-  
quainting vs with the unknowne delights, situation, plenty and  
riches of Countreies which we neuer saw, nor happily may cur  
approch vnto, rauish vs oftentimes, and bring in contempt the  
pleasures of our owne soyle: and many times a huge wonder,

Parts in E-  
pistle De-  
scriptory.

Comparisō  
of the wri-  
ter and pain-  
ter.  
Painter.

Writer  
Etology &  
other wri-  
ters  
describ

Virgil in his  
Aeneidos

of the unheard secrets neuer before reported of, the incredible operations of diuers things, and state so high and magnificent, such as the very description and lively deliury vtherof maketh vs beleeue that our eyes doe almost witness the same, and that our very senses are partakers of every delicacy in them containned. But omitting the might her of, consiuing in these wordes of such strange account, with what fine inuention doeth Virgil many times in his Aeneidos and with how much variety describe vnto vs the tides of the morning? How greatly in his first booke hath he amuse the reader, with the lamentable shipwracke, and euen then (as it were) appearing larges, and intollerable turmoils vpon the sea happening to Aeneas? What darknesse, what tempests, what rising and desprall fall of waues againe, what winds what mingling of heauen and earth together doth hee there relate? Then after, his arriual on shoze and presenting to Queene Dido, howe is the destruction of Troy in the person of Aeneas to her described? In the fourth booke likewise, what an excellent descripti on maketh he of Fame? How he sheweth the banquet by the Queene to Aeneas made, and how lively is the state and magnificence thereof deliuered? Innumerable of these, both from him and the Transformed shapes of Ouid coulde I here record, the excellencie of each being such, as by the forceable vtterance thereof breedeth as great delight as astonishment vnto the curious searcher of the same. And in as much as I haue vnderaken to conduct the learner by example, how to behaue himselfe in some sort herein, we will proceed with our Epistles Descriptory, the first wherof following, may seme to be sent fro a traoueller to a freind of his in England, the matter wherof ensueth.

Ouidij Metamorphoseos.

Example.

An example of a letter Descriptory, wherein is particularly described an ancient City, by laying downe the severall partes thereof.

Exordium  
of a charge  
given, and  
promise  
made.

**M**Y good Vncle, the remembrance of your charge given me, and my promise to you made at my departure out of *England* bindeth mee (at my nowe being in quiet, and with good leisure settled in *Germany*) that I shoulde returne vnto you againe,  
my

my accustomed & dutifull regard, in sort as I haue euerendevoured my self to do vnto you. It may then please you, that remaining with my L. the Duke but a few daies at *Geneua*, wee haſt ſent thence to a Citie, called *No-emberge*, being imperiall, ſituate in the high parts of *Germany*, where ſithence we haue almoſt continually remained. And albeit I could ſeewhat write vnto you of our paſſages through diuers places of the country, yet in ſomuch as ther is no part therof ſo memorable as this city wherein we now remaine, the deſcription thereof at this preſent may ſoly content you. The City therefore, as it ſeemeth is moſt ancient, and as many do ſuppoſe and affirme at that time when the county was firſt in ſubiection to the Empire of *Rome*, was builded by *Nero* the Emperour, and of him taketh his name, as *No-emberge*, in ſignification *Ne-oberge*, and ſo much the rather doth it appeare, by ſundry ancient monuments therein yet remaining. The City (beſides that it is ſituate in a moſt delicate and pleaſant ſoyle, wooded and watered moſt plentifully on every ſide, with goodly trees, faire and delicate Riuers and ſpringes,) is both of great ſtrength in the wals of the ſame, and plentifully builded with high and ſtately towers on every part. The edifices of the Citie are rare, and of moſt ſumptuous and ſtately appearance, in ſomuch that there is no one houſe in any rowe that exceedeth another in height, but al of them builded leuell, by a very Geometrical proportion. The inſides are not more poliſhed with riches & ornaments of great beauty, then the outſides with brauery, the very fronts of al which, as well of rich as poore, are moſt curiouſly embossed in a hard kinde of ſubſtance (ſuch I think as is our plaſter of Paris) with artificiall & liuely pictures, containing hiſtories of diuers memorable and ſtrange effectes, & that with ſuch wonderful excellency, as any waies may be conceived. The coſt hereof is continually maintained, repaired, enlarged, & preſerued, by a generall contribution of the moſt worthy and honourable of the City. Beſides, the colours ſo freſh, ſo braue, and delicate laide in oyle, for defence againſt weather, wherewith they are beautified and ſet forth, are very ſtrange. The ſtreetes are wide, faire, and excellently well paved. The ſtone they uſe for the moſt part is marble, white gray, and blacke, wherof is great plenty, beſides other kinds, which very wonderfully they cut & ſquare in diuers ſmall proportions

Narratio.

Anciencie  
or originall  
of the citie.

Situation.

Buildings.

Deckings

Streets.



tions artificially pointed and shaped. The houses are not high, but backward built, and inwardly large. This City retaineth yet the auncient gouernement of the *Romanes*, for at this instant they haue their *Consuls, Tribunes, Senators, Pretors, Quæstors, Aediles* and other interchangeable offices, as sometimes had *Rome*, being in her greatest prosperitie. The attire also alike to their dignities of all sortes of honourable personages, accustomed to their callings. Plaine are their habites for the most part, and nothing sumptuous, retaining still one, and the selfe same ancient fashion. The constitution of their bodies as wel men as women, are faire, cleare, and of sound complexion. Frugall in diet and expence, and nothing prodigall. My L. the Duke is here of great sway: and entertained with honorable accompt. Thus much haue I thought good to aduertise you in discharge of my debt and your desire, attending by the returne of this messenger the newes of your good health. To whom and all other our freinds, in sound affection I cōsioones do recommend me, At *Noremberghe* this of, &c.

*Another example wherein the state of a Country is solely described.*

*Exordium,*  
Of their accustomed freindship.

*Naratio.*  
Pleasant ayre vnfrequented.

I Doubt not N. but that thy hart longeth, and mind is yet vnquieted, because of my suddaine departure frō thee, & ignorance of my estate & present being, wherof that thy desires may now at full be resolued: know my good N. that not hauing beene scarce fixe moneths from thee, I did long since perceiue my selfe to be out of England, and that it may appeare vnto thee, that I haue iust cause so to say, thou shalt somewhat vnderstand by mee the state of this Country. Wee liue here in a soile delicate I must confesse for the ayre, and pleasant for the situation: with good leasure (I must tell thee) may we here attend our deuotiōs, as hauing no care wherewith to encumber vs, but the needlesse search of that whereof we neuer find likelihood to annoy vs. As vncōpelled by seuerē decrees & interditiōs, we limit vnto our selues an abstinēce, thou mightst think In voluntarie do it of zeale, but in truth it is of want, wherein we haue more satisfactory abstinence by a great many then ability to beare them. Our conuersation



sation is with elements, with waters, with fieldes, with trees, with valleys, with hilles, with beastes, in generall vse whereof, wee find nothing else but their proper shapes And it by chance any other sorts of creatures doe appeare, they are naked shapes found as men and women, fierce, sauage, wilde and not capable of any our reasons, nor we of their speeches. Our foode is rootes, dried fishes, berries, and I know not what other harsh kind of fruits, & sometime soules, besides a kind of graine growing in great cods wherby we sometimes obtain (though not the naturall) yet some vse of bread, vnlike to that you eate, in taiste goodnes, or propertie Our lodgings and places of repose are caues, entrenched in the ground, the earth our beds, and clothes our coverings And these also as heard as they are, enioy wee not inquiet, but being awaited of the naked multitude (whose polices insinuate by natur are farre greater then their strength) wee are faine by much industrie to preuent them: into whose hands if any of vs doe chaunce to fall, our dead carcases in hastie morsels are conueied into their intrailes. Here by iudging of our estate, thou maiest accordingly deeme of our pleasures. The next message that thou shalt attend from mee, shall bee my speedy returne, the seas and windes being not lesse fauourable then they were at my going forth. Meane while recomment my selfe to thy wel-wishing, and our safeties to God, I ende as thou knowest, this of, &c.

Hard seeing.

Ill lodging.

Danger.

*An example wherein the death of a noble man  
is only described,*

THE decease (good Madam) of my Lord your brother, hath occasioned vnto your Lad. the sight of these Letters, wherein I haue rather acquired my selfe of that whereunto by your honourable commaunde I was enioyned, then anie wayes satisfied the griefe that by my selfe among manie others, for his losse is intirelie concerned. The manner whereof may please you nowe to bee informed of, which was thus. On Narraue. Tuesday being the thirteenth of this instant, hauing as it then seemed vnto his L<sup>y</sup>. and others, beene reasonably well recovered from the woonted force of his long consuming disease, beeing importuned by the dispatch of some present attayers, as otherwise to haue

Exordium  
Of the  
cause it selfe

some

Suddē sick-  
nesse.

Declarati-  
on of his  
speeches.

some conference with her Maiestie, hee went from his house of B. to the Court, where all that day hee remained, and returned againe at night, not for all this, finding himselfe at all disquieted at the least motion of any of the pangs wherewith before time hee had so often beene vexed. The most part of that night hee was verie well reposed. Towards morning the next day, hee began somewhat to bee agreued, but nothing as accustomed. In which state the most part of that day hee continued. At night againe hauing eaten some small pittance to supper, towards nine of the clocke hee began most vehementlie to bee passioned, till which time wee all had very good expectation of his health and recovery, which his L. perceiving, after hee had beene a while set vp in his bedde, hee sayde I knowe my good friends and faithfull louing seruants, that the great zeale and lone that you doe beare vnto mee, is a vehement occasion to kindle in you a desire of wel-wishing, and a intendment of assured safetie towards mee, wherein I haue more cause to thanke your good willes, then meane thereby to imagine the force of my disease to bee lesse then long since I expected, and exceedingly in my selfe haue euer doubted, what words of comfort, protraction and delays foeuer, haue by the Physitions to the contrary beene vsed. One great and exceeding comfort vnto mee is, that liuing, I euer loyallie demeaned my selfe: and dying, I shall depart this world in her Maiesties good grace, and especiall fauour. Next vnto that, the loue of you my dearest friends and entirely beloued seruants and followers whose hearts I knowe doe pursue mee, and whose affections euen to the last gaspe of death I am perswaded to bee euer firme and fixed towards mee. Your desires are, I knowe, that I should liue, according vnto which the least mitigation that may bee of my griefe, you measure by & by to the hope of a mendment, which is not so. For that in all the comfortable speeches, that sundrie times I haue receiued from you my selfe, to whome the inwarde effects thereof haue beene found most forcible, haue euer mistrusted; and by many probable circumstances adiudged the contrary. Long time endure I cannot this knowe I well, happily a day, two or three, I may yet bee conuersant among you, for my disease, that standeth assured (the messenger whereof continually knocketh at the doore of my imaginations readie euerie houre to assault my heart, and to carry away with him the

the spoyle of a dying carkasse) will not permit I shall long time trauell in this sort among you. And for my selfe, stand ye all allertained that hauing long since poyzed in equall ballance, the long continuance of a traile, wretched, and trauelled life, the most part whereof, is carryed a way in sleepe, sorrowe, griefe sickenesse, daunger, and the residue also neuer freed of care and all maner of disquiet. with the hope of an euerlasting ioy, happines, rest peace, and immortall residence: I finde no reason why I should at all affect the toyle of such earthlie tediousnesse. In so much as hauing liued nowe almost threescore and thirteene yeares, and borne my selfe (honourably I trust) in all mine actions and seruices, and further in progression of my ripest yeares, yea in this very instant more then at any other time am regarded of my Prince, and esteemed of my Countrey, and among my Peeres reputed in the highest degree of my fidelitie: I shall nowe die as bee commeth my person, worthwhile and honourable. Bee you therefore recomforted I pray you, as I am, and thinke that for all the loue you haue ought mee, the seruice you haue done mee, or tender care you doe yet in my heauiest pangs beare vnto mee, the chiefest content you can doe vnto mee, is that you bee satisfied herein with mee, Mislike of the world Certain no tice beliking of death. That being verily resolu'd in my soule, of all that I haue here sayde vnto you, and hauing ordered mine actions, and prepared my selfe thereto accordingly, I doe willingly and with a right contented mind, leaue this transitorie world so replenished as it is, with so many grievous casualties, and heartily do giue my body to his natural course and my soule into the hands of the mightye Creator, for euer in his glorye (I trust) to bee eternized. This speech ended, hee continued till after midnight, at which time hee had a bout two houres slumber, and so beganne his paine to encrease againe. In which till Wednesday following almost in one state, hee for the most part remained often times accustoming himselfe with those that were about him to prayer, many times, recording to himselfe the goodnesse of God, and his mercyes to him remembred, and that with such zeale and intire regarde of his hoped repose, as that it still seemed and was euidently apparant howe much hee longed and thirsted for the same. In fine, drawing by little and little towards an ende, euen in the verie last pang, ioyning his hands vp to heauen, his heart and eyes thitherwarde fixed, hee recommended himselfe to the mercy of

of his Redeemer, and on Thursday last about two in the morning died to the lamentable griefe of all that were about him, who heartily sorrowing his losse, were forced to shed teares abundantly, The day of the funerall is not yet certaine, but the same is intended very honorably, Recommending my selfe vnto your La in all humbleness, I take my leaue, At our sorrowfull house of B, this of, &c

## Of Epistles Laudatorie and Vituperatorie.

## Chap 9.



Praise of  
the person

Do followeth it next, that after these Letters, meerre Descriptive as you see, wee doe treat of the other two partes appertayning also to this forme, which are Laudatorie and Vituperatorie, the vse wherof either sollie or intermixed in any other kind of Epistles, shall of one or moze

of these causes take their originall, that is to say, of the person, deeds or thing it selfe to bee commended, misliked or dispraised.

- 1 The person of any one is to bee preferred or disabled, by his birth
- 2 descent, thewe, or abilitie. Secondly, by his childhoode, or
- 3 good education from his infancie. Thirdly, of his youth, in which hee is either conuersant in studies of honest life, seriously giuen to the knowledge of Letters, affection alwayes vnto laudable exercises, temperat and sober in demeanour, or other wise accounted dissolute and wanton, vnhappily led to the search of whatsoeuer mischiefes, affectionate to the most basest conditions and practices not tied to any order, but wholly pursuing an vncontroll'd libertie. Fourthly, of his manly yeares, being frequented with civill government, or living all together without account. Particularly and publicly in all manly actions demeaned, or by apparent loosenes in each discredited. Fiftlie, of his olde age, the course wherof is with ancient grauitie continued, or by all kind of evils most hainously misprised, whose silver haire are shining in vertuous happines, or miserable estate drowned in lothsomnes. Sixthly, in his ende or departure out of this world, agreeing to the saying of Solomon, No man may bee counted happie before his death. For that is the expectation or attayning thereof, as at no time more

in

in all the life of man, then cheifly appeareth his vertue, constancie, strength & worthinesse, or other wise his imbecillity, ouerthrowne shame and ignominious filthines. Besides all these, many likelihoods are often taken either to the praise or dispraise of the person by occasion of the nation or soile from whence he came, where he was borne or trained. From the generall condition or application of himselfe or of the people thereof, by the habite, constitution of the bodie, complexion, looks, fame, or other circumstances thereunto incident, by the activitie, strength, swiftnesse, nimblenes, favour or beauty of the body, by the giftes of fortune, as honour, wealth, worship, reputation and kindred. And so far as much as these demonstrations of persons are wholly occupied either in praise or dispraise of their conditions or behaviours: the cheifest part hereof shall also consist in Narration, without peradventure it falleth out in the life of any one to haue some one or mo things hapned or of them supposed, ill beseming or unworthy their reputation, which either by defence, excusation, or Confutation must bee coloured, diminished, or clerely auoided. Examples whereof do folloiw according to their particular occasions: and thus much for the Persons.

In commendation or vituperation of the deeds of any one, we shall weigh with our selues what notable actions haue bin, where in he or she haue honorably or worthily behaved themselves, or by perpetual infamy thereof haue deserued in each posterity so: euer to be condemned Touching things likewise by themselves to bee extolled or disabled, they are euer measured by the consonance & agreement they haue either with reputation or dignity.

The goodnesse or badnes, excellencie or basenesse of any thing, is gathered from the places of *Honestū*, *Inhonestū*, vnder which is comprehended what is iust or iniust, godly or wicked, direct or indirect, worthy or to be dispraised. *Honestū* is alwaies linked to vertue. So: what soeuer is either vertue it selfe, or affined with vertue or deriued from vertue, or conducing to vertue, is absolutely declared honest.

The distinguishing of these falleth out to be sorted into foure principall excellencies, that is, Prudence, Iustice, fortitude, and Temperance, it is therefore to be intended, that not onely deeds and actions, but also thinges themselves are solely of these, and

of the deeds

Honest  
which is tied  
to vertue

Honest,  
what is it.

for these either prayed or debased. Whatsoever then by sounde and wholesome perswasion tendeth either to the embracing of the good, or shunning of the euill. Whatsoever includeth either fidelitie, true friendship, equitie, obedience or gratitude. Whatsoever conduceth to true pietie to God, thy Country, Parents, children and freinds. Whatsoever appertaineth to the security of the law, to the admonishing of the wicked, and to the remuneration and defence of the well deserved. Whatsoever tendeth to a tolleration or patient forbearance of euils, to longanimitie, entring into hazard and dangers for conscience, for thy country, kindred or freinds. Whatsoever concerneth chastity, sobriety or frugalitie, and seemely moderation in all things, that in each of these is adiudged honest and none others

Vahonest.

The contrary hereof, which is Inhonestum, includeth likewise whatsoever is not vertue, or is estranged from vertue, hindering to vertue, or in nothing furthering towards vertue, whatsoever is pertinent to folly, iniustice, pusillanimitie, or excesse, whatsoever by the euill therein committed is exempted from praise, Whatsoever carrieth perswasion to mischeife & seducement from the good. Whatsoever appertaineth to infidelitie, falshood, treason, disobedience, slander, or ingratitude. Whatsoever withholdeth from naturall regard and loue of thy Country, parents, children and freinds. Whatsoever impugneth the wholesome lawes and estate of euery common wealth, tendeth to a noxious example of euill, hindereth or blemisheth any others good deserving. Whatsoever enforceth reuengement vpon euery small offence, hath in it no meane of sufferance, or forbearance at all, entertaineth a lawlesse libertie of conscience to perpetrate or pardo any vnlawfull action, or to become insurious to thy Country, state or calling. Whatsoever is furthering to a dissolute liuing, vnbridled lust, couetous tenacity, prodigality, or detestable excessse. These and such like, as confounders of all ciuilitie and humane government, are confirmed to be vnhonest.

Solue these deedes, actions or things are by many Oratory partes to bee hand'ed, or commended, according to the matters or occasions whereout their praises are deriued, and because examples are the best I might sort out diuers: as of David, I could commend his combat against Goliath, first *ab honesto*, in that

that hee being the seruant of God fought against a blasphemr, also in his Princes quarrell & defence of his country: *ab aequo*, because it is meet and conuenient, that in causes so perillous, the strength of each one be applied. *A necessitate*: in so much as thereon depended the sauegard of the Prince and people. *Ab utilitate*: for that he killing such an enemy, brought to their owne country peace and quiet, and also because the other part in subiection to his king and people. *A difficili*, because the undertaking thereof was so much the more waighty, by howe much himselfe was as it were an instant against a mighty grant, vnarmed against him that was armed, vnfurnished against him that had all manner of complement of warre: weak, where the other was strong: besides that the terrour of his challenge and hugeness of stature had before daunted the armie, and put them all out of conceit, in so much that the doubt was so generall, as no man dared to undertake the quarrell. Besides, herein is prayesed of bodily force, his Actiuitie, and courage: of Vertues, his wondetfull Magnanimitie, who by couragious desire durst so undertake the same: also his affiance in Iustice, and equity of the cause: his Pietie to God, his Prince and countrey: Lastly his Fidelitie, whose life was not spared when each one dyetue backe for feare to be brought in hazard. And as in this action of Dauid, I haue vsed all these Oratorie partes, so in causes of sway and gouernment a man might by the like partes and places bee prayesed for his great wisdom, whereby in handling of some notable action in ambassage or consultation, he hath only by graue aduise, industrie, discrete search, perswasion or circumspection, compassed weighty matters to the common weale, or thence auoyded huge and imminent dangers: Cicero in the consiruation of Catiline, being a mightie enemy against his owne Citie of Rome, might herein be an excellent patterne, who without stirring the people at all, without any manner of bodily resistance or force of armes, without passing by any priuate or indirect means, did by the sole matter of his wisdom, waightines of speech, forcible reasons, enforcements, rebukes, and perswasions drive him cleane out of the Citie, and being expelled (to the common peace, tranquillitie and surety of the same Citie) did afterwarde by like demeanour, industrie, and circumspection, so preuent his purposes, so circumuent his policies, so turne him by side downe, as hee



dared not, he could not, he shamed to perpetrate what so often hee had sworne, and so many wayes intended: in which action of Ciceroes, all these Oratorie parts are in like maner included. So likewise, for some one rare & singular point of Iustice another might be extolled, as beside common expectation exercising the same. A president hereof might bee the L. chiefe Iustice of Englande in the time of King Henrie the fourth, who was so strictly bent to the obseruation of iustice, as hauing one of the Princes seruantes arraigned before him at the Kings Bench barre, for a felon, and being one that the young Prince greatlie (at that time of his youth) fauoured. The prince came to the barre, and at the Judges hands required his seruant, who answered that hee was the King his fathers prisoner, and stode there vpon his triall by lawe for his offences, that he could not in iustice, nor would (by his pardon) deliuer him without his triall. The Prince moued with such denial, strooke the Iudge on the face, and would be by force haue withdrawn the prisoner. The Iudge withstode him, and aduertising him mildly of the offence he had done to the seate and place where, in he sate of iustice, in such sort to strike him, stoutly commaunded him to Waile. whereunto (vpon such admonition) the Prince obeyed, and accordingly remayned in durance, attending the aduertisement and knowledge of his fathers pleasure. Here might bee a great contention, whether the woorthy Iudge in his equall administration and execution of Justice, without feare whereon stode the hazard of his owne life, being vpon him that was in succession to become his soueraigne Lord, were moze to bee commended. or the Prince, in his subiection, and of all other most singular obedience, moze highly to bee extolled: the one daring to doe what was lawfull vpon whatsoeuer hazard, the other humbling himselfe to authoritie which he might easily haue impugn: and yet both actions such, as by many excellent Oratorie partes seeme fit to be enlarged. For no doubt there was as much vertue in the ones obedience, as there was excellency in the others sentence.

And as these, so the honor, worship, or wealth of any man, his deedes of charitie, either in Erection, conuersion or repaying of any thing, whereby the common wealth is benefited, vertue furthered, or the navye prouided for, might bee in like sort advanced.

Finally,



Finallie, wisdome, Iustice, Liberalitie, Curtesie, Chastitie, might each of them as things by themselves, and of themselves without the person of any one bee a like commended. Whereof I thinke it needlesse to amplifie any farther, seeing by the examples hereafter set downe, the learner may sufficientlie bee enabled in whatsoeuer, for those causes he shall undertake to proceed vpon.

*An example of a Laudatorie epistle, sely touching the person.*

THE feruent loue, and entire zeale and regard, wherewith your L. euen in these tender and as yet vnripened yeares, seemeth to pursue the vertues and honourable worthinesse of the most renowned and famous, and the reuerend account, wherewith in your most secret imaginations you haue euer admi red, & as it were emulated the highest progressions: hath moued mee in recordation thereof (and the rather to deliuer vnto your L. the very true image and liuely counterfeite indeede, of vnblemished honour adorned with all princely and most surpassing noblenes) to propose vnto your view a paragon so peerelesse, and of so rare and excellent performance, as whereof no hystorie hath the semblable, no region the match, nor any worlde hereafter may eftsouones bee supposed to produce the like. You shall not neede my L. to ransake volumes, to search out the liues of the most honoured *Scipio*, amongst the Romans, nor out of Greece to fetch *Themistocles* or *Alcibiades* from Lacedemon or Athens. Let *Hamba'* test with his predecessors, who sometimes by vnbearded fortune did honor to mightie Carthage, and (before them all) Achilles and Hector, that made the fall of Troy so famous: And come wee into our owne Countrey, the land wherein our selues inhabit, the soyle to vs native, and of all others most dearest, and see you here my L. a Prince of so rare and incomparable worthinesse, as your selfe will confesse throughout all the courtie of his life, to haue bene of all others the moste happie and vertuous *Edwarde*; my L. young *Edwarde* (so helde in his fathers life) vnder whose raigne he died in Englande, surnamed for his noted excellencie, sometymes the *Blacke Prince*. This is hee on whome Nature, Fortune and Vertue, to the intent to yelde some apparant shew of theyr wonderfull and mightie operations, had about all others so speciallie

*Exordium  
by insinuation.*

*Allagoria.*

*Hyperbole.  
Procatleptice*

*Epibeton*

*Synonymia*

*Anadiplosis.  
Narratio.*

*Hypotiposis*

Praise of  
the Prince  
in generall.  
*Epitheton.*  
*Metonymia.*

especially enriched with all kinde of wished and most exquisite perfections, as in that present season, in which the delicacie of his aspiring mind reſte vnto himſelfe the higheſt branch of honour from out her loſtie ſeate of dignity, it was denied to any other whatſoeuer, to exceede: nay, but ſo much as to become partaker with ſo rare a patterne of the like fruites of vertue and neuer dying glory. And to the ende (in rehearſing ſome fewe of the many particularities of ſuch

*Metaphora.*

ſounde and vncorrupted maiestie) the radiant ſhining beames reſiant in ſo high a perſonage, may with more facilitie the ſooner bee diſcouered; we will firſt beginne with his originall and foremoſt infancy, that by deducing from thence his compleintes of princelie excellencie, euen in the verie ſmouth of his entombed graue, his bones may not bee reſeped without an immortal recordation, and the fame of his vertue celebrated by an endleſſe memorie. Needleſſe were it my L. that I ſhould tell you of this ſtatelie Prince, that hee were ſonne and heire in ſucceſſion, to the moſt mightie and moſt renowned *Edward the thirde, King of this noble realme of England*, the moſt regarded vertues and inuincible cheualrie of whome, beeing then euerie where ſo ſurpaſſing, and of ſuch redoubted

*Præteritio.*

force, as (were it not that ſuch memorable iſſue had ſprong out of his Kingly loynes, as where with the ſtates of the mightie were daunted, and Europe made to woonder) might hitherto haue remained of fame compotent ynough, to haue bene compared vnto the mightieſt: but that I may rather impart vnto you, that as goulde, in the riches and glorie of it ſelfe, beareth price and value with the moſt precious, yet hauing anexed vnto his propotion, a Diamonde of ineſtimable beautie, valour and goodneſſe, becometh thereby farre more excellent then before, more ſhining and glorious: ſo this ſoueraigne and puiſſant Monarch (admirable no doubt by himſelfe) yet hauing thus tied vnto the ſunne-ſhine of his happie raigne, the obſcurer and eclipsing glorie of all other nations,

*parentheſis*

the verie Loadſtarre and direction of all other Tropheis, the Sunne it ſelfe of worthineſſe, and abſolute concluder of euerie honourable enterpriſe: howe could it bee but that this prerogatiue of his muſt of force exceede, and goe beyonde all others, when himſelfe, by the verie chaire of honours ſelfe was ſo farre aduanced aboue any others? And albeit the high and kingly worthineſſe of ſo ſtatelie

*Antimetabola*

*Triphraſis.*

of force exceede, and goe beyonde all others, when himſelfe, by the verie chaire of honours ſelfe was ſo farre aduanced aboue any others? And albeit the high and kingly worthineſſe of ſo ſtatelie

ofspring and parentage, might no question in sundry sortes, yeelde great and mightie glorie to the issue: yet that it might not bee alledged that in taking vpon vs to commend the personage of one, we shoulde intimate the soueraigntie of the other, as it were by a defect of praise sufficient, to supply the wante of our owne, and that the honourable reputation of another cannot fitly bee saide to bee this mans worthinesse, without by the braunch of his one deserte, hee hadde in his owne proper right most effectually caried the same. Vnderstand you then of him, that which all men deeme most princely and honourable, and there is none, were it the stoutest enimie that euer liued, but will most highly commend. This prince, my L. who euen from the verie cradle seemed to bee addicted to the knowledge, and feare of God, and verie pietie of a sincere and Christian religion (besides that hee was naturally so well formed and instructed in good documentes as anie might bee) became in those verie tender yeares also, so apte vnto learning, as the match or like of him therein, was sildome or neuer in those dayes any where found, and in these times also may not easily be hearde of. Insomuch as of those that then knewe him verie well, it certainly is deliuered, that beeing but of the age of twelue yeares, his vnderstanding and knowledge in the Latine tongue, was so perfect, his progression in the Greeke so excellent, his skill and deliuerie of forraigne languages so woonderfull, his Princelie towardnesse in all things so rare and so plentifull, as many times mooued all the regards to admire him, but founde none of all his associates in the same exercises, that were able to follow him.

Nowe if wee shall come to his riper yeares, and howe therein hee profited in the towardlie exercise and vse of armes, beecoming a Prince of so high and expected admiration, what coulde bee wished in anie one that in him was not fullie accomplished. So come lie, and with such vncontrouled dexteritie coulde hee sitte, ride and gouerne his horse, so couragiously, and with such nobilitie coulde hee welde and vse any weapon, either at tilte, barriers or turney, with such high and woonderfull direction, ordered hee all his complementes to either of these belonging, as did well manifest the magnanimitie and worthinesse of his minde, and what manner a one hee woulde afterwarde become toward the beautifying of his countrie,

*Of his adolescence.*

*Erotema.**Parentifis**Meiofis**Anxetis**Fransodus*  
His mans  
etate

trick. A more plaine and euident demonstration whereof, did at any one time in nothing so much appeare as euen then, when hee was yet in his minoritie. For when there was remaining as then, no signe or token at all of manlie shewe in his face (being neuer the lesse of stature seemelie and tall, and of goodlie constitution in his body, well bebecoming the yeares hee then caried) also attendante on the mightie king his father in the warres of Fraunce: what thinges did hee there performe? what weightie enterprises, and thole beyonde all expectation would hee vndertake, in honour of his royall progenie was it not too too straunge, that being in comparision of yeares, as it were a childe, deuoid of so confirmed and auncient gratted experience as bebecomed the warres, hee vndertooke notwithstanding at eightene yeares of age, with halfe his fathers power (by a most couragious desire of an euerthirsting glorie, with condition and charge either there to eternize his death by an euerlasting memorie or backe to returne againe with triumphant gained victorie) to ioine with the whole and mightie power of Fraunce, and all the Cheualrie thereof, where (to his immortal and surpassing high renowne) hee attained vppon them by the high permission of God, a most memorable Trophie? But why dwell I in these slender discourtes (small God knowes in respect of those mightie conquestes by him afterwards atcheiued) indetaining you from the sweete and ardente remembrance of the rest? If hee being yet sequestred in yeares from any ripenes at all, when it was then to be supposed he most needed gouernement, coulede by such statelie and inuincible valour, so moderate his great and waightiest actions, as to become at that very instant so redoubted and famous: what might we deem of him afterward, being once perfectly established in all kind of manly directions, but that of necessity hee should by many degrees exceed and goe beyond the for most shewe of all his excellencies, and the greatest expectation that might bee of all his progresions, & so vndoubtedly hee did. For being once attained to mans estate hee grew immediatly to become a Prince, sage, discret, politike, & wise in all his actions of rare & singular circumspectio and providence, benigne: & of all others most fauourable and courteous: fortunate, and euer inuincible in the warres, liberrall to his followers, and of a high replenished bountie to euery one, a

verie

very Patrone and defender of innocents, absolutely fauouring alwayes the right. Magnanimious as touching his estate and the high and waightie enterprises he tooke in hande, exceedingly feared abroad, woonderfully beloued at home, mixing alwayes the interchangeable exercise of Armes, with continuall studie of learning. Of such rare modestie and temperance as is maruellous: In so much as the King his father being here in England, when in the great fight of *Poitiers*, hee had discomfited and ouerthrowne in one day three mightie battels of the French, & taken in the last of them king *Iohn* and his sonne prysoners: he was not puffed vp at all with the honour of so itately and triumphant victory, neither grewe he insolent vpon the same, but entertayned the King and his sonne in his owne Tent so honourably, and therewithall with so great nobilitie and surpassing courtesie, as that hee neglected not to serue them humselt at Supper, and seemed verely at that season in all things, to haue beene reputed in his owne intendment, as if hee had neuer beene conquerour. The shewe whereof so much increased his incomparable bountie: and so mightilie honoured the estate of his victorie, as that the King then confessed, that to become the prisoner of such a one, it coulde bee no disparagement vnto so mightie a soueraigne as humselt, seeing that hee was by the force of that onely ouerthrowe, made companion of the greatest Nobilitie that euer hee saw. Many Honourable partes could I here inferre vnto you of him (infallible arguments of his incredible modestie) for long after this, when this mightie Prince had atcheiued so manie and waighty honours throughout all Fraunce, as that the regard thereof made his name a terrour, and his becke a commaunde to compell their Soueraignie vnto his fathers obedience: hee was required by *Don Petro*, king of Castile, to helpe him against *Henrie* his bastard brother, who had then expelled him vnlawfully, and vsurped vpon his kingdome. Wherevpon hauing by the couragious endeour of him selfe, and his Knights, and by their sole and onely prowesse, brought downe the vsurper, and driuen him cleane out of the Countrey, (albeit his strength was such, and the admirable fauour of the people so great, as might easily haue inuited him there, to the wearing of a crowne) hee neuertheless of a high and noble disposition, holding it farre more honourable to make a king then to be a king,

His outward actions

His inward vertues.

*Hypotiposis.*

His bounty and great humilitie

His modestie.

*Tarembesis*

*Sententia.*

Paræthesis.

so farre forth declared his temperance at that very instant (not commonlie happening vnto euery one, especially in causes of a kingdome) (as that hee vtterly abstained so much as to beare an appetite or liking therunto, howbeit the occasiō was thereunto ministred by the breach of *Don Peters* in payment of his souldiers: but to his immortall renowne, placed and restored therein againe the true & lawfull inheritor of the same, setting him (according as was intended) in his crowne and kingdome. Could there my L. in any one haue appeared greater arguments of Magnanimity, Iustice, & Temperance then was remaining in this Prince? And yet if continuall happinesse in all worldly attempts, if neuer ceasing and eternized famous victories, if the cōmendation & honour done vnto him of his mightiest enemies, if strength and glory of his country, and honoured titles of his victorious father, if confirmed leagues of diuers mightie Princes, Confederates and Alies, if seruient and of all others the most principall and ardent loue of his Knights, subiects and followers, if all or any of these might any wayes haue induced him to the breach of eyther of these vertues, what wanted to the furtheraunce thereof, that in and vppon him, was not alwayes attendant and (as it were) continually powred Was hee not then wedded to honour, euen in his formost Cradle? Did not *Fortune* immediately acknowledge him, and confesse that he was her darling? Seemed *vertue* euer prowde, but in his greatest perfectiō? Grew *Fame* at any time so impatient as euen then, when (as the most conuenient harbour of al her worthinesse) she sought out his dwelling? Agreed they not all with one voice to abandon the statelinesse of all others, onely to bee resiant with him whome they helde most chary of all others?

Merismus

Allegoria.

cōfirmatio

sympotiposis

Witnesse among many other his more then ordinary attemptes, the three battels (then which no one thing throughout the worlde before or since became of more greater remembraunce) by him in his most youngest yeares, so miracoulouslie foughten, the one of which was at *Cressay* against the French, when he was but eighteen yeares of age (as you haue before remembred,) the second at *Poitiers*, where died the King of *Bohemia*, and King *Iohn* of France became his prysoner: the thirde against the bastard *Henric*, for the kingdome of Castile, where in one whole intire fight the same *Henry* bearing a mightie hoste, was by meere surpassing valour and most woorthie prowesse of this Prince discomfited, and by maine force thereof

thereof expelled his Seignorie. All which exploits, and manie  
 moe besides, celebrating thereby his eternall prayes, when he had  
 with greater glory, then well may bee conceiued, furnished and  
 finished to the aduancement of his immortall dignitie: See death, *Epiphonema.*  
 despightfull death, who ioyning with the malignitie of the wicked *Emphatic.*  
 world, hatefull alwayes to vertue, and satisfying euer to malicious  
 enuy, bereft the vnworthy earth of his most worthy life But howe?  
 Not as falleth out to euery common creature, deuoyde of after me-  
 morie: for why? the soueraigne commaunder of earth and skies, al-  
 lotted it otherwise: neither becometh such stately patternes of ho- *Antiphrasa*  
 noured *vertue*, whose spiritus caried with greater efficacy of aspiring  
 eternitie, then those whose duller conceytes are adapted to more  
 terrene and grosse validities, should bee exempted their perpetuities.  
 And albeit in all the progression of the wished life of this mightie  
 Prince, any one thing was neuer founde contrarying, blemishing or *C. commemoratio*  
 in one sort or other impugning his honour (one sole imposition or  
 taxe contrarie d in his gouernement of *G. Gascoigne* excepted) yet in  
 the highest estate of his happinesse wherein he alwayes liued, was he *Confutatio.*  
 neuer more happie or glorious, then euen in his very death. Inso-  
 much as he then died, at which time in most honour and highest, *Synonymia:*  
 toppe of all prosperitie, hee was principally established and cheiflie  
 flourishing: at that instant in which the type of his excellency was  
 in no one tytle or iote obscured: at that very season when in the *Praise of his*  
 whole course and practise of his life, hauing still addicted himselfe to *death.*  
 founde out the incertaine and momentary pleasure of the worlde,  
 he had by perfect tryall found out the small validitie and litle affi-  
 auance that was to bee reposed in transitory and fading glory of  
 the same. Euen then, when in the exchange of the eternall ha-  
 bitation (the incomprehensible ioyes whereof no eye hath seene, care  
 hath heard, nor tongue can expresse,) hee best knewe how to leaue  
 this wretched life, and to compassse the sweete and wholsome me-  
 ditation of the other. He died (my L.) as hee euer liued, virtuously  
 and honourably, the determination of whose deceasing corps, was *Epiphonema,*  
 preparation to newe ioyes: and commutation of momentary  
 pleasures, an assurance of euer flourishing gladnesse. Thus, see you *Petroratio.*  
 (my good L.) before your eyes, the most certaine and assured coun-  
 terfete of very true Nobilitie, furnished in the discouerie of such a  
 one



*Epiphonasis.**Articulus.*

one, whose personage being in no kinde of excellencie inferiour, to that in the highest degree may be of any other imagined: deserueth by to much the more of al honourable estates accordingly to be embraced. Great is the ornament of prayse, and precious the renouue that longeth to such vertue: the diamond glimpse wherof equalleth in beautie the fairest, and dimmeth by the very shadow thereof the glittering pompe of the mightiest. Beautie, strength, comelinesse fadedh, yea, the worlde decayeth, pleasure vanisheth, and the very face of heauen it selfe perissheth: Only sacred *vertue* is immortall, she neuer dieth, euer quickeneth, absolutely triumpheth, and ouer al other earthly monuments euen out of the deepest graue for euer flourisheth. Liue therefore my L. vertuously, and die wheresoeuer and whensoeuer, yet howsoeuer honourably. My paper burthened with his long discourse, desirous rather to recreate then toyle your L. enforseth an ende. Recommending my humble dutie in whatsoeuer to your honourable acceptance.

**T**He respects of this Epistle argueth in the personage of so noble a Prince, haue caried in the matter thereof, the very shew of the highest and cheifest vertues, whereupon all commendation may be principally gathered. The next hereunto shall be Vituperatory also touching the person. Wherein as we haue in the other, sought by all occasions and circumstances therunto incident, what to the furtherance of such requisite commendation might be alledged: so will we herein imagine vpon what grounds or respectes the occasions of dispraise, may as farre forth other wise in any other qualitie be remembered.

*An example of an Epistle vituperatory concerning  
also the person.*

*Exordium.  
of the cause  
mouing ad  
miracion.  
Narratio.*

**S**IR the strangenesse of an accident happening of late amongst vs, hath occasioned at this instant, this discourse to come vnto your hands. There was, if you remember, at your last being with mee in the Country. a man of great abilitie, dwelling about a mile from mee, his name was B. and if I faile not of memory therein, wee had once at a dinner together sitting (by occasion



Occasion of a pleasant Gentleman then being in our companie)  
 Greate speeches of him: the man I knowe is not cleane out of your  
 conceite, and therefore I will cease in further speeches at this pre-  
 sente to reuoke him. What generall hate the people bare him, and  
 howe ill hee deserued from his first conuersing among them, you  
 haue not (I am sure) forgotten, in so much as hee was called the *Hell*  
*of the world, the Plague of the common weale, the Mischiefe of men,*  
 and the *Bondslawe* of the deuill. And no manuaile, for what injury  
 might bee conceiued, that was not by him imagined? what euill  
 coulde there bee that hee shunned to practise? What mercylelesse dea-  
 ling that hee would not proffer? What apparant wrong that hee  
 ceased to inferre: What execrable extortion that hee cared not to  
 committe? What villany so damnable that hee durste not put for-  
 warde? O God, it is incredible to thinke, and vnpossible to bee sur-  
 mised, howe greate, howe forcible, howe manifolde, howe meschie-  
 uous, howe insufferable, howe detestable hath beene the originall  
 progression, continuation, and determination of his most wicked and  
 shamelesse life, and were it not that by the incessant outcries, conti-  
 nuall cursings, and horrible denuntiations of the innumerable mul-  
 titude of those, whome in his life time hee yoked, whome with his  
 actions hee feared, whome with the weighte of his endlesse wealth,  
 hee poized downe, that they durst not then whisper in secreete, what  
 nowe they openly discouer, whereby the force of the wickednesse be-  
 ing then secreete, became not as nowe so open and apparant. I durste  
 not mee thinke of my selfe so much as surmize but the one halfe of  
 that, wherein hee became so notorious so rare and vnused are the  
 euils, wherein hee seemed to bee so thoroughly fleshed. I haue woo-  
 dered sithence with my selfe many times: what soyle it might bee  
 or what constellation so furious, affected their operations in produ-  
 ction of so bad and vile a creature, at the time when hee was first put  
 forward with liuing into the worlde: In the search whereof I haue  
 bene the lesse astonied, in so much as thereby I haue growne in-  
 to some particular knowledge of his originall and parentes. His  
 sire I haue vnderstoode was a villiane by byrth, by nature, by  
 soyle, by discent, by education, by practise, by studie, by experi-  
 ence: his damme the common sinke of euery rachel's filthynesse:  
 the one of whome (after innumerable offences committed, where:  
 by

Metaphora

Exortema

Paradoxon

Anxysis

Epiphonema

Paradoxon

His parentes

Anxysis

Allegorias

Epauodis

*Amplificatio**Apostrophe*His child-  
hood.*Ephonesto.**Omniteleson**Adolescentia**Sinister:fidus**Parison.*

by hee deserued a thousand deathes ) was at the last for a detestable and a notorious crime burned peece meale vpon a stage in Holland, and the other (after sundrie consuming and filthy diseases, neuer able to rid her) was in like manner hanged a liue in chaines for a most horrible murder in England. Expect you not then, that the procreation and generation of such an issue, must by argumente of the Parents condition, sorte to some notable purpose? you doe I know and in truth howe coulde it otherwise bee likely. Nowe if hereby wee shoulde conceiue of his education, and howe his childe hoode past away being fostred vp as hee was, from one place to another, without any certaine abiding, but onely *Calum omnibus commune*, the common habitation of the world. Wee must no doubt suppose that hee sawe much, knewe much, practised much, ouerpastied much and was glutted with very much. And surely if I should giue credite to some Whome I durst beleue, that knewe him euen then when he was not much more then a childe, the very yeares hee lastly bare gaue not more assured testimonie of what hee nowe was, then the season which hee then passed, did yelde an inuolable approbation what in time following he would become, for euen then, what rapine what theft, what iniurie, what slander, what lying, what enuie, what malice, what desperate boldnesse, and daring to enter into any mischief, was in him throughly planted. There was not (by reporte) any one thing whereby a man might afterwarde bee coniectured to become infamous, but was in him fully replenished. Credite mee, I coniecture so manifoldly of the sequell of his actions, as when I vnderstand what hee was so ripely, I maruaile that hee liued thus long so wickedly. But shall I turne here from, to his Adolescence and shew what therein I haue hearde? Truly it passeth all capacitie to be censured: and it is too too much to bee thought vpon. His pride, his bouldnes, his shameles countenance, his lookes, his gesture, his shew his liuing, his conuersation, his company, his haunts shewed still what hee was: There was no rake-hell, no ruffian, no knaue, no villaine, no cogging raskall, no hatefull companion, no robber on high wayes, no priuy pilferer, but his hande was in with him, and that he was a copelmate for him, no brothell house but hee haunted, no odde corner but hee knewe, no cutter, but hee was a sharer with, no person so lasciuious, abiect, vilde, or dissolute, but hee would bee a co partner

partner with. Yet after all these trades, haunts, sharings, and partakings, hee became at last to serue an olde miser, aged for his yeares and miserable for his couetousnes. The wretched olde man (as each one fancieth as hee liketh) conceiued so much of the odde youth, that hee tooke him into his seruice, where, with badde attife, and thred bare diet,, hee liued with him a prettie season, some what more then quartermaister. In the ende (by whose thefte God knowes ) the man had a chift broken vp, and a little coyne and plate stolne, where with (becomming desperate) it was deliuered hee hung himselfe for griefe, and being now deade, leste no issue or other heire, to succede his wretchednesse and double barred hoorde, but B, his man, who being a strong lubber, was by this time growne a sturdie knaue, and would needes becounted a man, and thereupon hee became owner and intruder to his maisters pelfe, wretchednes and miserie. To reckone to you since, howe hee came into the countrie here, became a purchaser, howe hee hath spent his youth, passed his olde age, what liberty, extortion, wrong, crueltie rapine, mischief, and all kind of villanie, hee hath bolstred, perpetrated, followed : what infidelitie, falshood, reuenge, priuy guile, treacherie, betraying the innocent, beating downe the poore, fatherlesse and widdowes: howe much euill hee hath done and what litle good he hath deserued, what should I clogge my selfe with the remembrance, or trouble you with the rehearfall. It is to much, I am not able. I cannot, nay, it were vnpossible to performe it. What resteth then, but that I hasten to the scope which in my formost purpose was intended, that hauing deliuered his shamefull life, I doe report vnto you his shamelesse and vnaccustomed death. See then the incomprehensible power and iustice of God: see the weight of his measure, see the wonderfull demonstration of his secret iudgement, howe of a carelesse life ensueth a cankered death : of a wilfull liuing a wretched ending: of such money misers so manifolde miseries, as whereof I sigh to thinke, and grieue to remember. The man somewhat before his sicknesse grew into an extreame numnesse, in so much as hee that neuer lusted to helpe others, was not now able to helpe himselfe, nor any cared to relieue him : afterwarde fretting and fuming with himselfe as it seemed, that not withstanding his greate masse of money, and huge heape of wealth, none coulde bee entreated with prayers, or hired with

Braebologia

Irania.

Metaphora.  
Epibeton

Allegoria.

His youth  
and age.

Asyndeton

Antipophora

Transitio.

Protonomast

Hypotyposis

His imordina-  
re sicknesses.

Merismos

Epiphonema.  
His death

Metaphora

Epilogus

with giftes, so much as to meddle with him, he grew into such a frensie, and consequently, into so ranck a madnes, that hee sate swearing and blaspheming, crying, cursing, and banning, and that most execrable, his lookes were grunime, furious and chang'd, his face terrible, his sight fiery and pearcing, they that sawe him feared, and they that heard ofst durst not come nigh him. In conclusion, some that pittied him more then his deseruing and grieued to see that, they could not redresse in him, caused a company to watch him, others to prouide warme brothes, and in conclusion vsed all meanes possible to comfort him. But what can man doe to preuent the secret determination of the almighty? For loe whilest all men left him, and each one stood in doubt of him, a company of rattes vpon a sudden posselt his house, his tables, his chymnies, his chamber, yea his very bed and his lodging, vpon which & about which, they were so bold, as in the sight of the beholders they durst appeare and come before them, and being stroken, aboade, and were killed, and others come in their places. What shall I say, the sight became so vncouth, as all men shamed, ech one feared, and none durst abide it, whereupon the miser beeing lefte alone, thus pitifully dyed. The stench of his corpes admitted neither day-light nor company wherein to bee buried! Two onely that were the conueyers of him, sickned vehemently, and one of them dyed the other is yet scarcely recovered. The matter hereof seemed vnto mee so strange, and therewithall so opportune to warne vs of our actions, considering howe seuerely God punisheth when he is once bent to correction, as I coulde not but deeply consider of it, weighing with my selfe that such as was his life such was his death, the one beeing hated of many, the other not to bee tolerated of any. The circumstance whereof, referring herewith to your deepe consideration, I do bid you heartily farwell

Of Epistles deliberatiue.

Chap. 10.



The next vnto these lasse of this Demonstratiue kinde are now the Deliberatiue. the first titles whereof in order suted forth, appeare to bee Hortatorie, Dehortatorie. Swasorie, and Diswasorie. These beeing  
as

as I ſayd befoze, néerely affined together (ſaving onely that the Hortatorie and Dehortatorie are a little more vehement, ſtirring and pricking then the others, yet both conſiſting in well aduiſing and counſelling, the one by neceſſitie, the other as an inducement to things laudable and woꝛthie) neede therefore in all ſeeming but one maner of direction in them to be followed. You ſhall then vnderſtand that the ſeueral partes in either of theſe Hortatorie oꝝ Swaſorie, to be conſidered, doe principally ſtand vpon a diuerſity of affections, which nature as it ſeemeth, hath from the beginning ordained, to be as it were ſtirrings oꝝ pꝛouocations within vs, thereby to propoſe a direct and moſt readie way vnto Vertue, oꝝ to terrifie by like degrees, oꝝ withdraue vs from the purſuing of vices.

The motions oꝝ affects herein frequented, may be ſayde to be either of prayſe oꝝ miſlike, of hope oꝝ rewarde, oꝝ feare of euill to follow, of loue to well doing oꝝ of hate vnto badnes, of emulation of others prayſe, gloꝛy, oꝝ reputation, of expectation thereon depending, of examples oꝝ of intreatie. By laying out of all oꝝ either of theſe, as occaſion ſhall ſerue, conſiſteth the efficacy of all exhortation oꝝ aduiſing, pulling backe oꝝ diſſuading. Now how the qualities of theſe, oꝝ any other in generall touching the propertie they haue with Vertue oꝝ Vice, may foꝛ any turne be allotted: I muſt as well foꝛ this Deliberatiue kind enſuing, as foꝛ other titles whatſoeuer, the ſame hereafter requiring, wholly referre the learner to the places in the chapter pꝛoceeding the Epistles Laudatorie and Vituperatorie in all things to be directed.

As touching theſe particularities, which wee haue termed Motions and affects, let vs conſider if you will in ſeueral, and ſee what efficacy by diſtinguiſhment of all their properties and parts they may beare in this writing. Prayſe, (no doubt) in matter of exhortation oꝝ ſtirring vp to well doing is of moſt ſingular force, and ſo queſtionleſſe is Miſlike, when generally it may be drawne from a regarded conceite of the greateſt and woꝛthieſt, to the withdrawing from euill. Foꝛ if wee ſhall but enter into, oꝝ conſider of our owne common paſſages: what is it I pray you that preferreth oꝝ diſalloweth, giueth grace oꝝ diſableth the actions and endeauours of men, but the ſpeciall allowance oꝝ miſlike that is euer

every where had them? Is it not account alone that giueth encouragement vnto Vertue? Is Vertue ſo fully aduanced in any thing as in the eſtimate prayſe and reputation, that is attributed vnto her? No ſurely. And this by inſight had into the very woſt and loweſt ſort of men ſhall you find, that ther is hardly any lining of ſo baſe and contemptible a ſpirite, but that by Prayſe and commendation, hee may bee drawne vp to ſome liking of well doing. And howbeit the iſſues of mens actions doe at any time ſeeme to bee ſpotted with euill, yet deſire they at the leaſt wiſe ſo; their reckoning ſake, that they might bee eſtimated as god.

By this appeareth the ſingularitie of thinges excellent, in ſo much as nothing is, or ſeemeth rightly prayſe-woorthie, but what is accounted god, ſo little reputation haue the perpetratours of euilles, as that of neceſſitie they are compelled to ſeek credit, by falſely attributing vnto themſelues the name of good. Howe much moze then true Prayſe and Miſlike of thinges woorthie, or to bee deſpised, may by all likelihoode bee auaylable with thoſe of god ſpirite, to draw them to Vertues

To apply now this prayſe in exhorting or counſailing any one it behooueth we firſt conceiue what diſpoſition, habiliments, or other matter of value are in him whome wee haue to deale with furthering or conuenient to ſuch a purpoſe, whereunto wee woulde exhort or perſwade him, and the likelihoode of the ſame, greatly to put ſoozth or commend: or if beſore time hee haue behaued himſelfe any wayes well, we ſhall incourage him in prayſing of that already done, and in ſhewing that the moze excellent the thing is, the moze difficult it is to bee attained, ſo; *Difficilia quæ pulchra*, and yet the difficulty not ſo great as the prayſe, glozy and recozdatation thereof, ſhall thereby after wards be returned honourable

Likewiſe, if the ſtate of the partie doe ſerue thereunto, it ſhall not bee amiſſe to put him in minde of his parentage, or that ſayling, of his Fortune. Vertue, Nobilitie of minde, Wiſdomewardneſſe, his great expectation, abilitie, age, and Diſcretion, all of them no leſſe requiring, but this with greate modeſtie  
to

to be deliuered, least in seeming to p[re]ferre the certaintie of those vertues which are of good account to be in him, wee doe not palpablie glose with the partie, and as it were sake to drawe from his person o[ur] account, the things that neuer came neare him.

Howe as Prayle, and the laudable estimate of euery good action, together with the iust dislike of things euill, spurreth and eggeth forward to great purposes, so vertie much thereunto p[re]uaileth this other of Hope, not that which of a leuile and base humour o[ur] condition enserueth, which expecteth nothing that is a rate of gaine, and p[er]formeth all endeuours by expectation of reward, but that vertuous kinde of Hope, which enserueth to be p[er]fection and absolute summe of all worthinesse, and whose limit is honour, reputation, estimate and account: A like Couanion wherunto is Loue, being a zealous affectation of things singular, which Loue produceth likewise in it selfe, not a dislike onely, but a burning Hate of things vile, contemptible, and vnbecoming.

As these in themselves doe each particularly thrust forwards to goodnes, so many times Feare, o[ur] doubt of inconuenience that may ensue, terrifieth o[ur] dissuadeth from euils. Commiseration of the lamentable state of any one, prouoketh also sometimes to pitty, and disturneth in like sort manie times from reuenge. Expectation, as well of Loue as of Hate, of good opinion as dislike in compassing of any thing is not the least. Shame & ignominie of the action also, the dependance wherof is oftentimes occasion sufficient of well doing, and hindzance alike, and withdrawing from euill purposes. But aboue all is the spur of Emulation, whose force gathered by a certaine kind of Enuie, of others proceedings kinde, leth flames of regarde to aspire vnto the like, but not that Angerish and execrable enuie bred of most wicked and detestable malice, which when it selfe cannot, nor is able to doe any thing worthy, snatcheth and continually gnaweth in the deserts of others, but that generous and noble kind of enuie which discrete Nature and vertue haue inuinated in our mindes, emulating by a seruent desire to compasse, o[ur] possibly to go beyond what mightily by others hath bene performed.

The authoritie of Example is also very weightie, giving warrant to any vertuous imitation that may be prescribed. And lastly,



ly requests and intreaty which euermore pꛛuaileth according to the writers credit oꝝ grauity. These being sufficiently considered, we will now according to such like directions, endeavour to sute forth vnto you some particular examples.

*An Example of an Epistle Exhortatory for  
the attaining of vertue.*

*Exordium.*

I Haue manie times desired with my selfe (good Cousin) to obtaine some necessarie meanes, whereby to manifest the great good will I doe owe vnto you, and in some sorte or other to giue you to vnderstande, howe much and howe greatly I haue tendred those good partes, that many times I haue seene and proued to bee in you. And for as much as *Fortune* hath denied vnto mee the estate, reputation and wealth, that many haue gained, and the most do coꛑet, whereby I cannot if I woulde, bestowe vppon you such riches and treasures as might breede content vnto others: I am determined to impart vnto you, that, which vnto your present conditiō seemeth most requisite, and wherewith vse and common experience hath

*paranomasia.*

heretofore inured mee, in steede of wealth to giue you wordes, in steed of golde, good, for riches, reason, and in lue of liuing, to affoord you a louing and constant hearte. And whereas I am enfourmed,

*Insinuatio.*

that contrary to the expectation of some (who ouer peremptorily haue heretofore deemed of these your yong yeares to be laden with loosenesse, and led forward by libertie) you haue of your selfe, and of your owne motion and free will, obtained license and allowāce of your father to go to *Cambridge*, in mind to giue your selfe wholly to studie, and the sole fruition of learning, I mused with my selfe whether I might more commend the motion, or attend your perseuerance in the action that thereby you haue taken in hand, in so much as the memorie of the one cannot bee for the worthinesse more permanent, then the glory of the other, to your euerlasting cōmendation will appeare to be most excellent. It is reported of the mighty *Alexander of Macedon*, that he was a King, that he was puissant, that he was warlike, that hee was famous, that he was a Conqueror and that hee subdued the whole world: but when he came to himselfe, to the conuincing of his own appetite, to rule reason by the square of right

*Auxesis.*

*Meiosis.*

hee



hee became a meacocke, a childe, an infant, what should I say? he was  
 no bodie. How much greater then hee was, hadde the woorthie *Synonymia*  
 Prince appeared, if as in the conquest of sundrie mightie kinges, regi  
 ons and prouinces, so in all other things tending to the suppression  
 of his owne peculiar affectes, he had bene no lesse or fullie so much as  
*Alexander. Scipio*, the most renowned amongst the Romanes, and  
 for his sundrie great great exploits in *Affrica*, turnamed *Affricanus*,  
 we do reade, atchieued many valiant and incomparable victories, and *Hypotypha*  
 were it but the sole battell which hee fought (when *Rome* was nowe  
 at wracke, her Nobilitie spoyled, and her glorie trode vnder foote,  
 readie almost vppon anie reasonable condition to bee deliuered into  
 the handes of the enemies) in which hee then freed his citie, repulsd  
*Hanibal* by a mightie ouerthrowe, and thereby daunted so farre  
 forth his pride for euer, as expelled from him all hope thence for  
 warde, at anie time else to become a Conquerour: it coulde not  
 otherwise bee saide without question, but herein, yea in this onelie  
 action, hee deserued eternall memorie: But was hee herein, thinke  
 you, and for this onely matter throughout all the prouinces recount  
 ed so famous? No assuredlie. It was also his rare and most singulare *Antiphrasa*  
 vertues otherwise, that fullie perfected and polished the glorie there  
 of. It was his rare *Temperance, Modestie Continencie, and Sobri*  
*etie*, wherein with woonderfull admiration hee exceedinglie flou  
 rished, and became extolled aboue all others. This was it, where  
 in more then *Alexander* hee became regarded and famous. The con  
 questes that by this meanes hee daylie made of himselfe, returned  
 more glorie to *Rome*, more firme faith and reuerence, then the for  
 cible progrissions of all others his fatall ouerthrowes and victories: of *Epiphonema.*  
 so greate and woonderfull reputation is Vertue to all her followers. *Prayse of*  
*the person*  
 This beeing so, howe can I then say, but in this your action, you haue  
 of your selfe right wel begun, how can I think, but aboue many others  
 you haue therein verie well deserued? Wherein should I augmente  
 your prayse if not in that which you haue hereby so well performed,  
 the force the operation and effect of all which, hath onely consisted  
 in subduing your own appetite? Great commendation haue you won  
 I must needs confesse, and more then with common worthines haue  
 you in this thinge demeaned your selfe, but (my good Cousin) it is not

- ynough to haue well begun in a matter, without also therein you doe use perseverance. *Hannibal* knewe well how to subdue, but he knew not howe to entertaine his victories. As you haue already in this your resolution gotten great good liking, so behoueth both for the preservation of what already woone, and to induce a perpetuall increase to the same, that you doe euermore frequent and by earnest and zealous prosecution seeke still to entertaine the fruits thereof. Proceede then a Gods name, and goe on with good lucke in your enterprize, the more hardier and greater you find the difficulty in attaining to *vertue*, the more vehemente shall bee your glory, and the more honourable the reputation that thereby is pursued. For, what hath a man of all that may be left vnto him in this worlde, whereof to vaunt himselfe, but the memory of that wherein he hath most worthily trauielled. The rich reape possessions, which when themselves are once passed away, are immediately distributed to others. The pleasures of the worlde are momentarie, and after wee are once deade we perceiue them no more. Worship, honour and dignitie, perisheth euen in the very selfe remembrance. The reuenues of the mightie when life is once fled, are no more to be tendred. Shall we then for a number of fruitlesse vanities, (the regarde whereof doth neuer last longer, then whilest wee are in present vse of them) neglect the search of that which is of all others most permanent? No surely. So behoueth not such as your selfe, that of your auncestours haue had so many good encouragements, besee meth not the remembrance of their excellencies in you alone to bee perished. Tis *vertue*, beleue mee, that proueth *Fame* and soly *Fame* that makes men immortall. All other meanes are feeble, as the originall from whence they are deriued is vncertaine. At least wise, it shall many other waies stande you greatly vpon, to continue this course, in so much as by the emulation of the vertues of others, you shall thereunto bee constrained, besides the loue and regard that all men haue borne, and euer doe beare to the remembrance of vertue, the expectation of your entirely fauouring and carefull louing friendes, who with great longing doe attende the prosecution of your worthinesse, the ill conceits, malice and spite that some haue hadde towards you, whereby to ouerthrowe the good opinion of your father, who with greater greedinesse than Woodes themselves, with more enuie than the Crocodile,
- and

and farre more poyson than the serpent, doe lye in wait but onely to hearken after the newes of your declination, and the dissolved purpose of your good intention. Finally, my dearest and best fauoured kinsman, I doe adiure you, pray you, and as earnestly as I can beseech you, by the very pure and entire loue of vertue, whereof you now shall become partaker. by the immortall fame thereunto onely awarded, by the care you are bounde and ought to haue of your selfe, by all the kindred that hath tied vs in asinitie together, by all the loues and possible entreatie that I can you doe persist, continue and remaine firme in this your intended purpose. Inpursuite whereof you shall minister vnto your friendes ioy and comforte, to your enemies shame and reproch, to your selfe praise and eternall regarde, and to all sortes of your acquaintance occasion to admire you. Preferring many times my care and earnest affection towards you, with my manifolde greetings vnto your good selfe. I doe bid you farewell. &c.

*Epilogus  
entreatie*

## Of Epistles Responsorie.

*Chap. 11.*



As much as the knowledge of letters Responsorie are as meete to bee vnderstoode in the ordinarie occasions hereof as any others: I deeme it not amisse amongst the passages of these severall titles of Epistles to sorte you forth also of them some particular Examples, the better in their disposition to enable the learner as occasion may serue. Touching which, it is to bee vnderstoode that the matter of every answer taketh his originall of a letter preceeding, and dependeth principally on the parts thereof. The ordering whereof (except in Letters Excusatorie or Defensorie) is wholly exempted, the course in those other letters prescribed, and the obseruation in these, is principally to consider on what partes the letter which ought to bee answered consisteth or is cheifly grounded. Those, howebeit it bee howeuer we doe fully answer, yet shall you not (as some ignorant of weloing haue done) recite in your answer the whole circumstance of the matter charged, verbatim in a manner as it is

written before you, for that woulde beede tediousnesse, besides a ridiculous disorder by such meanes frequented, but you shall (if neede so vrge) capitulate the principall partes of euery seuerall matter charged. and thereupon frame you to answer the points in sorte as before you, shall bee deliuered. Or sometimes not needing any rehearsal at all, if the pointes bee but fewe, you shall answer onely as the matter you haue in hande is to bee deliuered. Or otherwise in this sorte. Touching the points in your Letter to bee answered: for the first I say, or it is thus or thus, &c. In the second it is so or so. For the thirde, in this manner or in that, Touching the fourth, &c. And so answer the partes by their number. By which meanes you shall both ordeine your selfe to a breuittie therein and become far moze pithie in the matters you haue to write of then otherwise can bee expressed. And this being sufficient for all matters hereafter, touching these Responsorie kinds, wee will now for the first Example set you downe an answer to the epistle preceding.

*An example Responsorie to the last Epistle before remembered.*

*Proferomasti*

Thereward of your exceeding good will, and weight of your aduise and good exhortations (my very good Cousen) haue moued mee many times to thinke on you, and to thanke you for the same, I take no little comfort of your great good liking of my determination, and that the endeavour thereof beareth so forcible allowance at your handes, as to reckon the same in so hie and great accompte, as you doe, I did (I confesse) erre a while, but howe: as a young man I went astrae I graunt, but not with perseuerance, for I reclaimed my selfe ere I fell, and stood vpright ere by ouer much weight I slid too far in my purposes, *Errare est humanum, sed persistere bellinum.* The course I haue taken in hand as it was estranged from the opinion of many: so in the prosecution thereof, I hope to vse such pursuit as willingly by declination therein, I meane not to become offensive to any. Feare you not sir, the account is alreadie set downe, for notwithstanding my green yeares must yet offorce continue their note of imbecillitie: This prerogatiue yet remaineth, that I may as I liste adape

*Dieologia*

*Allegoria*

adapt my opinion to grauitie. You (shall (good Coosen) doe mee a great pleasure, if as I am partner of your loue and entyre affection, so I may sometimes bee partaker with you of those exercises and sweete pleasures, wherewith your study is frequented: I meane that with some discourfes of yours you will nowe and then remember mee. By expectation whereof, you shall often prouoke mee to answere you. Thus assuring my selfe of that I neuer yet distrusted at your handes, your zeale and fidelitie towards mee, I regarde you as faithfull as I haue euer found you, and so will alwayes account of you, &c.

*An example of an Epistle hortatorie, to the Studie of learning.*

IT is no little pleasure vnto me, to consider with my selfe my good  
 IN, the great trauaile, cost, and paine, dayly employed by your *Exordium*  
 dearest beloued parents, to induce vnto you the precious, and of  
 all other most delicate and sweete pleasure of learning: the value  
 whereof, is without al estimate, and the comfort therein conceiued, in *Innuatio.*  
 nowise to bee comprehended: the louing regarde of whome, and  
 the most lamentable want of the other, when I doe see you either  
 with some ill fauoring aspect not to incline vnto, or with some more  
 then straunge or vnused tearmes not to account of, I cannot but  
 greiue with my heart, respecting the linke whereby I stand charged  
 to either of you, in so great apparance as I doe to beholde the same.  
 True it is, that you are a Gent, that you are heyre apparant to large  
 and very great possessions, that you are (for the yeares you beare) of *Propositio.*  
 comely and goodly personage, that you are in all things well accom- *Merisima*  
 plished, and euery way as becometh: but yet when I behold this fa-  
 uour, this comeliness, these accomplishments, and know you to bee  
 a Gent, and thinke vpon your large ensuing reuenues and possesiōs  
 me thinkes there should yet be an ornament of all these, and a thing  
 offarre more goodly shewe, and more surpassing value wanting to  
 the same, that might if it were well entertained ad more glorie vnto  
 all the others, then the waight of the rest were euer able to purchase. *Procataphis*  
 For suppose that all these complements of yours are of large price,  
 and verie necessarie, as they are indeede, and such wherewith  
 the state of man is greatly beautified, yet are they all but things

pertinent vnto the bodie, by force whereof (setting onely our shape aside) wee doe communicate in euery thing with beaſts, for with them wee liue, we mooue, wee go, wee eate, and enioy the ſenſuall appetite of inward or outward abilities. But by the benefit of learning, of knowledg, of ſkill, we make difference of things, & are onely thereby in our ſelues diſtinguiſhed from beaſtes. And if a man which is the principall work of God, was from the beginning a choſen creature indued aboue any others, & therefore pointed to excel and go beyond all others, howe much more needfull ſhall it bee for euery one according to ſuch appoyntment to preferre and put forward the uſe thereof vnto his owne profite. And ſeeing as well by the ordinance of God, as common uſe of reaſon, whereby we are gouerned and led, euery man is iuduced to propoſe vnto himſelfe the exerciſe of things that are good and honeſt; and that the ſame alſo among theſe, which maketh a man neareſt to his Creatour in perfection, is of all others the moſt to bee deſired: howe much auaylable then and important is it to euery man to bee frequented with learning, the uſe whereof freeth him of common ignoraunce, and maketh him capable of the high and loſtie myſteries. And if in any ſtudie whatſoeuer, the reputation of honeſt and good is to bee ſought for, what I pray you then learning, may bee iudged more honeſt, which hauing with it a certaine kinde of diuine and ſacred originall, hath from the beginning of the worlde, bene with all men in greateſt price and eſtimation. What may bee deemed more good then that which from very Aſſes and blockes, and (if it were lawfull to ſay) from brute men and beaſtes alſo themſelues maketh diſtinction, and without the which, there were left vnto vs from ſuch, no place at all of difference. What then that can bee ſayde to bee more honeſt, which draweth a man vp to the diuine contemplation of the ſacred Maieſtie, to the knowledge of high and heavenly thinges, of worthe and honourable vertues, and being ſequeſtered by the wante thereof, hee becommeth no otherwiſe then as a hogge, ſtill groweling on the earth, ſearching onely wherewith to fill his bellie, neglecting in the meane time the expectation or regarde of any other ſtately or eternall Soueraintie. Nowe therefore, if the uſe of learning, as the thing of greateſt accompt and moſt worthy, is heere ſet downe to bee ſo generally

acra.ly

nerally commended to all sortes of men, how much more conso-  
 nant and agreeing is it then to the reputation of a Gentleman, who  
 by what distaunce so euer hee is measured in capacitie, minde, order, *Synathrist-*  
 state and government from any other common or ordinarie per-  
 son, by so much the more ought hee in all indeuours to aspyre *Antithesis.*  
 and seeke to goe beyond them. For whereas all other men in their  
 severall vocations are for the most parte, as it were withdrawne *Etiologia.*  
 from the speciall notice and eye-marke of all publike administratiō  
 and gouvernement: the Gentl. contrariwise, the more worthie and  
 noble that hee is in calling, the more neerer is hee to that aduance-  
 ment whereunto by nothing so much as learning hee is enabled to  
 bee preferred. For what profitable member can hee bee in such  
 a place, whose ignorance is farre greater then his witte, and whose  
 knowledge is lesse then the least of that, whereof he ought to take  
 notice and experience. And seeing learning is of all other things,  
 a store-house so plentifull and precious, as whereof the wise man *Epanodos*  
 maketh his treasure, the poore man his riches, and the wealthy one  
 his pastime and pleasure, shall the Gentleman who in all other  
 things, by Nature striueth to bee excellent, bee in the greatest ac-  
 tion of all others so carelesse and negligent? Admit that you will  
 heere alledge the tediousnesse of studie, and a certaine impossibi-  
 litie almost to attaine thereunto, I must answer vnto you a-  
 gaine, that this cometh not of the labour thereof, which to  
 those that willingly aspire to the delicate taste of the same, yeeldeth  
 great facilitie with pleasure to be received: but to a slouthfull and  
 sluggish endeouour and disposition. Far be it therefore (good Sir) that  
 you being a Gentleman in all iother things so towardly, and the  
 sonne of such a one as you are, shoulde with the touch of so  
 great a blemish, bee so thoroughly stayned. So worthie a discent  
 as whereof you are deriued, such infancie and child-heede wherein  
 so worthily you haue beene trained, so great loue and charge of fa-  
 rents wherewith you may bee animated, doe inuite you farre other-  
 wise, and to a more excellent purpose. Let the sweete and yet vn-  
 knowne delight thereof prouoke you, the prayse and commendatiō  
 soly to vertue appropriate and belonging, once prick you forward, *Epiphonema.*  
 the honour and aduancement thereby continually happening egge  
 you. And if none of these preuayle, yet the riches and rewarde  
 farre



farre greater then any earthly treasure, which are therunto incident: tie you to a desire thereof. Thinke of the worthines of those, who by Dignitie & zeale of others. howe much the more noble they were in birth, by so much the more zealouslie they haue trauelled, not shunning any labour, sweate, tediousnesse, scorning, yea bondage it selfe, whereby to compasse vnto themselves the glory and rewardes annexed to the dignitie hereof. *Auxiliu.* And if no other remembrance may be sufficient to establish you, regard yet your liuing father and grandfather, the one of whome neglecting his ease and quiet at home, trauailed all Fraunce, Germany, & By example Italic, to the intent to attaine vnto the greatnesse of that whereunto you are so hardly perswaded. Neither thinke I that you in whom all other good actions do so plentifully flow, wil herein alone with a little labour be terrified: Wherefore my good N. I eftsoones entreate *Persuasio.* you againe, and againe, by all the loue you haue ought to your name, fame, parentage and stocke, and by all the expectation that in them, or any of them, is of your happinesse conceiued, you will proceede in this purpose: the weight whereof besides the commoditie and pleasure redounding to your selfe, shall vnto your parents and all others returne most comfortable and pleasing. All which recommending to your courteous consideration to bee entertained, I do herewith take my leaue, &c.

*An other example Hortatorie, wherein an honourable Gentleman is egged forward in the profession of Armes, and seruice of his Prince and Countrey.*

*Exordium.* **S**ithence the time of my litle abode here in London being scarce twenty daies, vnderstanding of the being in town of my La. your mother, I repaired thereupon to her presence to visite her: there did I receiue notice of your being in Ireland, & that vpon your honourable behauiour, and good seruice there done: The L.D. did not onely testifie the same by his owne hand-writing vnto diuers of the priue Counsell, but also in especiall letters besides commended the weight thereof, vnto the regard of her most excellent Maiestie.

*Infirmatio* I did not a little reioyce to see that in such young yeares where-  
*by praise of the action* in commonly falleth out a contempt of all excellencies, and a fantasticall desire of counterfeyte vanities, you coulde (besides the common

common trade and custome of the worlde) addict your selfe wholly vnto so weightie and honourable an exercise, as by labourfome tra-  
uaile in the seruice and honour of your Prince and countrie, to put  
forwarde your selfe so timely. Credite mee, it is not a little pleasing  
vnto mee to thinke thereon, neither standeth my affection so slender  
vnto your fathers off-spring, but that I must euer holde the reputation  
of their well doing, as an aduancemente to my imaginations, and the  
founde of their good successe the verie harmonie of mine inwarde  
soule.

Parenthesis.  
Epistemon

Metaphora

It is no newe thing I confesse, euen in these dayes to see a Gentle-  
man honourably discended as your selfe, and of like worthie educa-  
tion, to attaine vnto learning. to become practised in armes, to put  
forwarde themselues in seruice, but to continue with resolution, to  
performe it with labour, to atcheiue it with valour, to beare it with  
honour, here is the excellencie, this is the rarenesse, hence springeth  
the noueltie.

Excepsis

*Vertue* retaining yet her ancient Maiesty, though not pursued as  
in olde time, with such woonted vehemencie, hath three entraunces,  
leading directly vnto her beautiful passage, by the portes whereof,  
whosoeuer is desirous to attaine her, in her purest and most glorious,  
estate, must of necessitie enter. First *Fortitude*, whereby hee must  
bee enabled to endure whatsoeuer labour and trauell to bee imposed;  
accounting nothing difficult, to the ende and sweete rewarde whereof  
her excellencie is appropriate. Next, *Magnanimite*, which by a ve-  
hement and haughtie desire, reacheth vnto thinges most excellent &  
of highest and stateliest value, not regarding the hard, tough, & many  
force of the passage, with what pursuit soeuer it must bee followed, so  
bee it by such meanes it may be wonne, and the glory thereunto due,  
may at last bee attained: the reach whereof, tending to the last end &  
scope of all his determinations, sweetneth all manner of trauel & endu-  
rcth therewithal a contempt of whatsoeuer lesse valued or hindring,  
to the worthines of the same. Then *Longanimity*, enabling by greater  
constancie with rare and accustomed patience, to a waite and endure  
the end, neuer giuing ouer vpon whatsoeuer assaults, till the determi-  
ned scope be by all kind of industry fully and perfectly furnished.

Fortidue

Magnani-  
mitie.

Longae-  
mitie.

For this cause, the most renowned parte of *vertue* is saide to  
bee excellent, for that many doe contemplate her a far off, but few or

none at all doe almost come nigh her, as perfectly to see and discern her, in so much as some, nothing regarding the singularity of that, whole sweetenesse they neuer tasted of, become foreckisse of the pursuit of so diuine an excellency: & some others sauouring a litle the daintines thereof, yet ouer reached with the tediousnes of the enterprise, and hindred by the opposition of a thousand vanities, are so astonished in the first onset, as being therewith ouercome, do by and by giue ouer their purposes.

*Adhucatio*  
to vertue.

Now therefore my C. if you will bee a right fauourer of *vertue* indeede, it behoueth that by these possibilities you doe (as a faithfull regarder of her diuine & sacred essence) only seeke to pursue her, and that with such and none other respectes, and to no other ende and purpose, but for the sole fruition of her stately and immortall deitie.

*Merismus*

The time nowe calleth you forth, your Country and soyle wherein you were borne and nourished inuiteth you, your prayse already gotten, and hope of renowne euer after to followe, perswade you, the honour of your house and parentage constraineth you, yea euery of these folly and altogether doe exhort and commaund you, that becoming the selfe same you vowed, and they long since haue looked for, you doe nowe shewe your selfe such as was promised, and wherein the expectation first conceiued of you, may in no wise bee frustrated.

*Climax.*

Consider I pray you that the rewarde of *vertue* is *honour*, the guerdon of *honour*, *Fame*, the scope of *Fame*, *eternity*, the seat of *eternity*, immortall and euermlasting glory. In liuing in the seruice of your Prince and country, the profession you haue taken in hand is honourable, the charge honourable, the purpose honourable, and the ende and successe thereof must needs be honourable, behoueth then that your continuance therein and your owne deserts bee also deemed honourable.

*Anastrophe.*

*Metaphora*

Thinke when you tooke vpon you to beare Armes, you then receiued the full cognizance of *vertue*, you were entertained with *honour*, you became apprentice to *fame*, and it was affirmed (that beeing with loyalty demeaned) you shoulde at length receiue the rewarde of euerm flourishing glory, It is (beleue me) no small matter, that beeing a particular member, you are put forth as a pillar, vpon the proportion whereof reposeth one part of the weight of the common-weale, that

*Commonis*

the

the ioyes of your whole country are fixed vpon your wel-doing, that in pursuite hereof your priuate cause is not your owne, ( the leccrete reuenge whereof may happily turne to an infamed mischiefe ) but the cause of the *common good*, the publike matter of all, and that where of the scope is of all others most famous and honoured.

Being entertained in a sort as you are, you should highly wrong the opinion of a great many. in drawing backe from that wherein you haue beene already so worthily behaued, and in becoming lesse than that whereunto in your cradle you were at the beginning so principally ordained: for vnseemely were it that you shoulde not haue beene hereunto at the first committed, vnlawfull not to haue persifted, and dishonourable ( in due sorte ) not to see it accomplished.

Proceede then my C. in that wherein to your vertue, your Parentage, your soyle, and your fidelity haue called you, thinke what, how much, and howe greatly it importeth you, that hauing had so many of your ancestours since their first originall, who haue beene deemed so worthy, it fitteth not your selfe alone ( in so important actions, concerning especially the honour of your prince and country ) to bee founde otherwise then equall vnto them in the highest qualitie, So and in such manner, and by such kinde of meanes haue the most ancient and renowned worthyes of the world be come to be teamed honored and mighty. So *Epaminondas* and *Alcibiades* among the *Grecians*, *Aemilius Paulus*, *Fabii* and *Scapiones*, among the *Romanes*, haue bin deemed most stately. For such cause the acts of your predecessors & nobility of your deceased father haue bin registred with the most worthy. O so sweetly might it sound from out his breathing ghost vnto your liuing eare, that excellent verse of *Virgill*.

*Disce puer virtutem ex me verumque laborem,  
Fortunam ex aliis.*

Learn vertue ( Child ) of me and labours true,  
But Fortunes chance, from others do pursue.

The signification whereof, what other thinge may it else import, but that betweene them who beeing neuer eternized by any memorable action, as hauing confounded their liues with obscuritie

Sententia.

Auxesis

Dialysis

Antipophora

Tarmia.

Exordium

and such as neuer was borne, there resteth in maner no difference at all. *Ardua virtutis est via.* Tis labours force that maketh way vnto *vertue*: great matters vnto the furtherance of her are but easie, the meaner, trifles: the lowest of no value. To ouercome others by vertue is a thinge most honourable, but in pursuite there of to bee conuincd of any other, is a thing most vituperable: You are nowe brought by Fortune into a straight passage, whereby of necessitie you must either by reputation of most excellling worthienesse finish the iourney, or recreant and discomfited, confesse the vitermost of your imbecillitie. But what doe I conferre vnto your viewe the notes of such and so many doubtles and hazardes, knowing a minde insinuate in your selfe by nature, that coulde neuer so much as thinke or imagine of thinges contemptible, or of any vile or seruile qualitie at all? truelie for no worle meane, nor to anie other ende or purpose, but thereby to egge you forward by all kinde of possibilities, to the encrease of your highest worthienesse, that by howe much the more you shall goe about to excell any others, by so much the more greater you may bee commended and extolled about others.

Ease and securitie are two pernicious enemies of euer flourishing glorie, and industrie preuenteth all circumuention, which either by slouth or negligence may bee imposed: the victorie is not any others, but your owne, nor the honour to any other appertaining but vnto your selfe. Bee therefore such incontinuance, as may fullie bee answerable to each part of your noblenesse, and God who is the creator of all thinges, and fauourer of each worthe enterprise blese your endeouours with the sustentation of *vertue*, which is euer permanent. At B. this of &c.

*An Epistle Swasorie, wherein a  
Gentlewoman is counsel-  
led to marriage.*

THE extreame griefe wherein my selfe was a partaker with you, of the death of your late husbände, would not suffer mee (good Mistresse E) at my last beeing with you, to deliuer what then I thought meete for your estate, & sithence I haue more at large

large considered vpon to bee for your profite'. And albeit your selfe are, I know of discretion sufficient, and the number of your freindes of regarde competent, both to consider and counsell, *Insinuation.* what vnto your present affaires may bee deemed most correspondent: yet may it not bee ill accepted, if my selfe of a great many, that haue wished well to your person, and fauoured euermore your good condition, doe herein also among the rest, put forward my meaning, and perswade you thereby vnto that, which (though not alreadie may bee fitting to your instant liking) yet to your present behoofe may returne no question of soundeit & best consideration. *Parenthesis*

And first, I deeme it not impertinent to referre vnto your knowledge what I haue throughly conceiued with my selfe of your being, *viz.* that you are a widowe, a Gentlewoman of verie worship- *Miserimus.* full parentage and discent, the wife before time of a Gentleman of as good reputation as liuing, as good alliance as credite, that you are knowne to be modest, discrete, wise and well gouerned, that you are and ought to bee warie in your actions, and such as whereof the babling multitude may reape no aduantage, and finally that by reason of the ouerhastie determination of his life (whose continuance might haue ridde you of innumerable cares) you are pestred with some troubles, the most part of your liuing in suspense, and that whereof you deeme your selfe most assured, hanging vpon so many hazardes, as hitherto remaineth doubtfull, in what sort you shall compass it, or with what liking to your selfe you may happily ouerpasse the same.

Touching the first, I warne you not that according to your present estate, you do minde what you are, what you haue bin, of whom you are discended, and in what sort you may best prouide with warinesse, to deale for all these: but drawing to the latter, and weighing on what tearmes you stand, how hardly you are bestead, how slender meanes to auoid it, I repute him not the worst wel-willer that could aduise you with contentment & litle hazard, in what sort you might best endeavour in all effectes to answere it. It is reported vnto me, that by the procurement of some, fauouring your aduancement, *Narratio.* there is nowe profered vnto your liking a young Gentleman, vertuous, discrete, and well ordered, the sonne and heyre of a worship-

worſhipfull Knight, on the choyce and regarde of whole Parents, dependeth the beſt aſſurance of your whole portion, in whole condition and behaiour, albeit you finde no one thing to bee comprehended, yet diſclaime you to bee married, you will heare of no ſuters, there muſt bee in your preſence no ſpeech at all of liking, and you meane not ſo ſoone forſooth to ſet forward for a husband.

*Synonymia.**Merismus.**Ereſema.**Commoratio.**Parentheſis.**Auxefis.*

The courſe you doe take herein, ſeemeth in my opinion verie euill, inſomuch as contrary to that, which both your yeares, your eſtate, your liuing and preſent occasions doe require you forcible are endeououred to make ſo vndiſcreete and ſetled a reſiſtance: Why La. doe you thinke it profiteth at all, the deſeased gholt of him that loued you (a young Gentlewoman as you are, ſcarce exceeding twentie yeares) to liue thus ſolitarie? Hangeth the cenſuring of your modeſtie, and acceptaunce of that which your beſt freindes doe wiſh for, and the wiſeſt doe allowe of, on the tatling humorus of common ſuppoſes? if it bee deemed once fit for you to marry againe and that vpon the warie and circumspect choyſe thereof dependeth a manner of neceſſitie, and that now, before any one of yours almoſt ſuſpected it, the plentie of that might bee charily wiſhed for is layd already into your boſome, behooueth the reſpect of a litle time, which (being ſooner or later, ſo it be perſourmed with modeſtie and auniſwered with diſcretion) mattereth not all to detain you ſo much, as thereby you are not able to ſee into your own profit? Is it not, I pray you, a purpoſe honeſt that is tendered? Is it not a matter lawfull to bee accepted? Is it a thing vnmeet for your preſent yeares at this inſtant to be reputed? Nay, is it not all in all whatſoeuer, that in the beſt ſort as the caſe now ſtandeth, may vnto you bee offered? Why then abſtaine you the entertainment of your owne good? Why drawe you thus backward from your owne aduancement? Why ceaſe you to accept that, whereunto in the ende you muſt by meere force bee compelled? If you will beleeue mee in any thing, or do ſuppoſe the waight of my credit to be awaylable vnto you in ought, I would aduiſe you in other ſort, conſidering that by declyning from a ſelfe-opinion of that whereunto without any manifeſt reaſon you are induced, you ſhall doe moſt good vnto your ſelfe, and giue occaſion to them that loue you,



to thinke that by so doing, their good counsells haue happely pre-  
 uailed with you and wrought such aduancement vnto you, I haue  
 thought with my selfe many times sithēce the death of your husbād  
 how much imported the vnsetled reach of your liuing to bee renued  
 in match with one of good calling: see now God and Fortune more  
 fauouring your hap, then your selfe, your own well doing, haue sent  
 you such a one, as of whom you might vaunt, and iustly in all things  
 be occasioned to accōpt of. It now appertaineth that either by fond  
 self-wil, or too much vnkindnes, you shake not off from you the fore  
 most occasion of your succeeding happines. I reck not what of the *Procataphesi*  
 common fort (more of ignorance then wit) may in suppose of the  
 hastie conclusion be in secret alleaged, their errorrs like their fan-  
 cies, are as incertaine as peeuisht. Be you onely herein perswaded, to  
 what most of all becometh you, and thinke that both in the waigh-  
 times, and regard attributed to his and your own worthines, you can  
 for the present frame your selfe to nothing, that to your estate may *Utilitie.*  
 returne so cōmodious, whereunto though no other matter at al en-  
 ioyned you, it were sufficient that so forced a necessitie constraineth *Necessitie*  
 you, to which the regard of your selfe and your owne good fortune  
 willett to obey. Longer could I debate vnto you the great liking of *Epilogus.*  
 many, conceived of the partie, to the deliuerie whereof by the re-  
 port of your neereft kinsmen, I doe soly referre you, only studying  
 in this, & whatsoeuer els I may, by all indeuours to please you, where  
 of praying you to be most assured, I do in all curtesie leaue to detain  
 you. At B. this of &c.

*Another Example of an Epistle Swasorie perswading  
 the carefull acceptance and regard  
 of one brother  
 to another.*

**T**He sounde and entire familiaritie wherewith your parents in *Exordium.*  
 their life time sometimes entertained mee, and the neerenes by insinua-  
 of neighbourhoode twixt both our freinds and long education wher tion.  
 in iointly we haue conuersed together, mooueth me at this instant  
 somewhat to write vnto you in respect of the reputation, credit,  
 and accompt that in the worlde you now beare, and also the rather

F

to

to win you to the regard of that, which to the estate of your presente being, and worthinesse of your parents, might be found meekest and conuenient.

*Narratio*

It is giuen me to vnderstand of a younger brother you haue here in London, who at the time of your fathers death beeing committed to your charge, is for the defaulte of maintenaunce, badly inured, woorse trained, and most perillouslie by all kinde of likelihood (through such sufferance) in the loosenesse of his liuing already hazarded.

*Liptote*

I wondred not a little when I hearde it, and so much the more was the matter troublesome vnto mee, in that respecting it was not tolde in secrete, it seemed by the lookes and gestures of the whole company that heard it, your good demeanour therby was very hardly censured, for that standing in such case of credite as you doe, your wealth so abundant, and your parents so well accompted of, you would in this sort, and in that place of al others suffer him to wander carelesslie, whom you ought to the contrary to haue constrained, by any possible carefulnes. How ill befeeming it is both to you & yours that it shoulde so fall out, you may by supposes coniecture. For my part, it greiued me when I heard it, and I was not quiet till I founde conuenient time to aduertise you of it. And if my opinion may at al preuaile with you, you shoulde quickly call him home from hence, and see him more better to be provided for, and more worthily trained.

*Merismus*

Consider I pray you, the life hee taketh in hand, besitterh not such a one, whose originall was so honest, is ill befeeming the younger brother of your selfe, vnworthie his birth or name of a Gentleman, and altogether repugnant to the qualitie of your behauiour or the greatnesse of your liuing. You are to remember that he is yet very greene, nowe pliable to whatsoeuer may bee impressed in him, as chafed waxe apte to receiue any figure, like vnto a newe vessell to bee seasoned with whatsoeuer liquor, what hee now taketh taste and fauour of that hee holdeth, what habit you nowe cast vpon him, the same shadow hee lightly beareth. Great cause haue you therefore now to be warie how and in what sort he liueth.

*Parabola.*

*Allegoria.*

*Congrues.*

*Emphasis*

Your industrie, your brotherly care, your loue your especiall regarde and kindnesse it is, that must be ayding in this, you and none but you are the man on whom hee relieth, you are to provide for him,

him, and it is your selfe that must answer for him. Think that *nature*. lone, *ducie*, yea verie *piety* bindeth you vnto him, who hath none other left to depend on, but such as by possibilitie your selfe may become vn to him. In the consideration of which let (I pray you) my wordes become thus much regarded vnto you, that herein as in all other things you performe that becometh you. Longer could I occupie my selfe to trauell in this action with you, but that I deem it (more then imper-  
Paratatie

Of Epistles Debortatorie, and disswasorie. Chap. 12.



Unnecessary were it to wade further in either of these titles hortatorie or Swasorie, the examples alreadie laide downe being for them sufficient, wherefore wee will now passe vnto the contraries of these, being Dehortatorie and disswasorie. The partes and places exhorting or perswading ha- uing as you see bene downe from the qualities of praise, fortified in diuers sortes, as well by the *person*, by the *actions*, as by the *thing* it selfe, where vnder was comprehended what might be called *honestie* or good: So these on the contrarie part pulling backe or disswading, shall by the *vnhonestie* of the action or thing as before hath bin said, and by the indignitie, briuistnes, wickednes, insuffe- rablenes, hate, dislike, contempt, or hazard of danger, reputation or good name that thereof ensueth, be euer more measured.

In the handling whereof it is tolerable, by all sortes of argu- ments, to infer and obiect any thinge to the diminution or defa- cing of that which wee goe about to impugn. Yea, if need bee, to in- uert the good also that in such a person may be supposed vnto a wor- ser sence. As if in dehorting or disswading a man from infidelitie towards his country, I might first touching the action tender vn to him, to *ve vn* naturall the cause is hee taketh in hand, being against his nature soile. how vn honest, by laying out the quality of the of- fence, how vn iust, in respect that it is against his allegiance to his Prince, how impious, in that it retaineth no piety, turneth to the disturbaunce of a quiet state, & breedeth the subuersion of all peace-  
able go

gouernment, how insufferable, by reason that good and wholesome lawes are thereby infringed, all sorts of honest and good men wronged, and consequentially the common wealth by such meanes topsie turvie turned.

For the Person if he were at anie time of worth I might shew then the indignitie, or besecming of such a thinge vnto him, so that actions of such kinde are alwaies vnto the noble and best endued mindes utterly repugning. And so thereupon if in him there was euer reputed any wisdome, I might diuert it nowe vnto folly, his Fortitude I might challenge to bee Temeritie, his moderation crueltie, his stoutnes arragancie his haughtines pride, his Freedom loosnes, and consequently, for every other vertue induce or lay downe vnto him a contrary vice, respecting that by committing of actions so vile & contemptible, all properties whatsoever of former esteemed worthines doe vtterly lose the paris they haue of good, and immediately are disurned there withall vnto euill.

And as in Epistles Exhorting or Perswading, the intended vertue of goodnesse of euery thing is moze ample set forth by the opposite euill: So in these of withdrawing or diswading the intended euill by the opposite good, is euer made moze hartefull. Besides, as there bee some things that are expressely good in themselves or expressely euill, so are there some things that for themselves are helde indifferent. In these, to perswade or with drawe, there is a prettie skill to bee vsed, in which the descretion of the writer may not passe vncommended. Whereof (for so much as to a learner they may happely passe vnregarded) I intende in this chapter to assoorde some application. For things alwaies knowne to bee of themselves either good or euill, there is no great cunning to make a shew of them as they are: but of things which either by times, by liking by place, by allowance, by conuersation may bee deemed good or bad to bee commended or disallowed, in the setting forth thereof appeareth both skill and discretion.

For example, that marriage is a thinge much to bee preferred and to the increase of man of so great a necessitie, as without which there coulde bee no orderlie estate or societie, no man I am sure will denie mee. And to a man unwilling to enter there in, I might (with intent to draw him to a liking thereof) besides a number of necessarie causes to bee alledged, as the de-

day of his house, the continuance of a solitary, losse or bad kind of living, the end of his wealth and name together having no issue to succeed him, infer also as much pertinent to such a perswasion the sacred solemnization thereof in Paradise, first by the eternall wisdom himselfe thought meete and appointed, then his pleasure to increase the same to the worldes increase, then the care that naturally wee haue of issue to succeed vs, the insignitie for a man of value not to haue respect thercof, the loue like wise and mutuall society betwixt man and wife being of such mightie efficacie, as whereunto no liking is to bee compared, the sweet pleasures, cares and delights interchangeably passing betwene them, each dearly affixing themselves in the others contentment, solace or pleasing, the toy of procreation, when there shall bee a childre producer, whose infancie talking with a pleasant lisping sound, shall become an incredible delight to the parents hearing, with sundrie other like inforcements and suggestions, all which might certaintlie shew and declare the same to bee as it is a matter of much worth, and sufficient to the party vnto the partie why it ought to be embraced.

Now, as the same is out of all doubt not onely tollerable, as I said before, but by the necessitie thereof among man, things held to bee prayseworthy: so in another place, & to another person might I againe find as much occasion for matter, why the selfe same marriage should be a like dispraised, as (not reckoning the age of a man or woman, which many times more of dotage then discretion pursueth the same) there might be opposed thereagainst the sweetness of libertie, the vse whercof (nothng more) conduceth principally vnto the estate and life of man, who naturally coueteth vntirestrained and without controulment to do that hym liketh, the benefit whercof enioying, hee may ride, go, walke, rest, eat, drinke, studie, recreate, solace, and wherefoeuer, and in whatsoeuer company pleaseth him best, vse the conceit thereof to his owne appetite.

Now, hauing a wife (suppose she haue all the perfections you will giue her) yet is the delicacie hercof bereft a man. for being once married, hee thenceforth is no more vnto himselfe, but vnto her, for her pleasure, to her choyce, at her liking, with her contentment, must hee then order his humours, his houres, his gestures, his companies, his iournies, his recreations, and what els hee be soe time might freelic haue vled, his owne liking is quenched, his

libertie reſtrained, and yet the loſſe hereof a heauen to that which followeth, if by great good fortune hee be not the better matched, For unagin the woman choſen, doe proue a ſcolde, waywa v, ſelf-willed, malicious, ſ. ſtowing, or ſuſpicious, what a hell is hee then bzien into, whole ſerpentine and moze then Adderlike diſpoſition ſhall bee ſuch as would terrifie a thouſande Deuilles. If ſhe be wan ton, diſſolute, lewde, or looſe in liuing, howe on the other ſide ſhall hee then bee turmoyled? What is it that ſhe will not preſume vpon, and dare to hazard? how infamous ſhall her life then become to his liuing: howe little will ſhee eſteeme of him, in reſpect of the large account ſhee holdeth of any others? If ſhee bee proude, then may ſhee be vnſupportable: if her wit be moze then his, then arrogant: if ſhe bee fooliſh, then a mockingſtocke: if ſhee be faire then a ſpectacle to gaze on: if ſoule, then a ſimpring puppet to wonder on: if ſhee be rich, preſumptuous: if poze, then happily odious. But beeing what ſhee may bee, or touching her owne perſon the beſt ſhee can bee, what intollerable charge bzingeth ſhe with her what coſt of apparell, what care of diet, what houſhold of ſeruants, what expence for attendance, what prouiſion for childre, what furniture for houſe, what daily, continual & neuer ceaſing cark & toile for her and hers: in concluſion, what one diſcommoditie may be reckoned, that with her or for her is not in ſhort ſpace a thouſande times hazarded.

Thus doe you ſee howe out of one ſelfe thing both prayſe and diſprayſe by admittance may be gathered. A like therunto may be added in the blaſe of wine. To a crazed man of weak diſpoſition, or ſuch a one whole conſtitution of body for Phyſicks ſake ſhould requie it, I might, to perſwade him to the vie thereof, vge the neceſſarie means, the goodneſſe, propertie, vertue and wholeſome- neſſe of the ſame, the operation, howe it recreateth, bzineth away heauineſſe from the minde, prouoketh appetite, comforteth, and many wayes (moderatelic taken) helpeth and relieueth. But now to diſſwade againſt the intermedling therewith, what might bee imagined that coulde not bee rehearſed? by manifeſting the hurt and manifold inconueniences thereby enſuing, as that it cauſeth drunkenneſſe, doleth the wits, making ill digeſtion, ingendzeth ſuperfluities, weakneth the ſpirits, hurteth the braine, bzineth a man to forget himſelfe, enſozceth to commit that which many times is filthy

filthy and often vnbenefiting, of a reasonable creature frameth a beast, discouerteth counsels, causeth slaughters, and consequentlie labeth both the bodie and minde with a thousand mischeifes, impediments and diseases.

As of these twain, so might I stand vpon many others the like, which so beneuolent I omit, holding these applications sufficient for the present intentment: adding herewithall, that the exhorter, perswader or withholder from any thing, ought touching things indifferent, specially to haue before his eyes the reputation of the partie to whom hee writeth, considering that some things are lesse mate in one person then in another, and that which well fitteth and agreeth with the state or condition of some one, is altogether vnmette and disagreeing in the behauiour of another. To consider in like sort this old adage, *ne quid nimis*, whereby in reproouing the vse of any thing hee may prefer the moderation, and inueigh against the *nimium*. Finally, to respect, that of sundry indifferent occasions not the vse, but the abuse is it which ought to bee reprehended. These being admitted, wee will come to the Examples of both kindes atwell Dehortatorie as Disuasorie, and see what therein may be tended.

*An example of an Epistle dehortatorie, wherein a noble Gentleman  
is withdrawne from insidiousie or rebellion.*

MY good G. my faithfull louing Countreiman, and dearest of  
Mac count (whilome all and either of these vnto me, so bee it the  
frowning heauens and despitefull wicked fate had not harboured  
the contrary) what shall I write vnto thee, or by what tearmes may  
I now salute thee? Erst wonted were my letters to pursue thee, care-  
lesse in any cost, and familiarly and boldly to regard thee, now blush  
ing at thy vncouth hap, and carefull of thy carelesse vsage, they can-  
not without greife approach thee, nor once without sorrowe inten-  
tuelly behold thee.

Alas, my G. what furie hath led thee, what madnes hath be-  
witched thee, what hatefull destinie hath pursued thee, that being  
such as thou wert, on whome Nature and the heauens as it seemed,  
had powred all their giftes most plentifulle, thou wouldest yet  
bee led to deface so many parties of excellencie, with one hatefull,  
ignominious



ignominious and shamefull blot, of wicked, and most heynous treacherie.

*Erotema.* Diddest thou for this cause take vpon thee the profession of Armes, to become iniurious to thy Countrey, to bereaue men of their patrimonie, to be a destroyer of vnitie, a patterne of infidelity the dishonour of thy familie, and consequently to thy selfe and dearest soile, a professed and open enemy? Ah happie in al other things but in this sole enterprize, in the broaching whereof thou wast put forward to bee made the only vnhappy, behoooueth with such ingratitude to rewarde the first Authour of thy familie? Was this the ende of thy birth, thy parents, education, thy estate, thy wealth, thy possibilitie to become a Traitor to thy Prince, and rebell to thy Countrey? No, no, my G. vilde and too ill befeeming is the drift that hath so ouertaken thee, & ignorant was he of that became thee, that first thereunto perswaded thee.

*Dialogismus.* When thou liest armed in the fields and (mustered thy ranks in the day time) beholdest and lookest round about thy country think est thou not then with thy selfe, in this soile was I borne, within this land lieth my patrimonie, here had I first sucke, and sithence haue the fruits thereof nourished me, and could I then become so ingratefull and vnkinde, as for all these benefites to destroy thee? Not so, nor in such maner haue the vertuous in field bin accounted so worthe, not for this cause in such actions, haue men beene said to beare themselves honorably. *Coriolanus*, thou wast conuincd by the view of the Citie and mothers intreatie, and shall I vnhappy man for all this, persist in this crueltie?

*Antihypophora.* Lustly and by great occasion credit me, mightest thou thus complaine of so great an iniurie, & al this being so true, as nothing more true: can it be said in prosecuting the same, thou maist be freed fro in famie? What I pray thee hath made men famous, & canonized their memorie, was it not their munificence and valiant demerits in & for the good of their country? For in what one thing are wee more likened vnto God himselfe, then in the worthines of our minds, the resolutions wherof, ought in no wise to be stained with such hateful obloquie? The Asse runneth through fire for the safegard of her issue, and shall the valiant man then become negligent to the ayd of his countrey? How far more waightily shall hee be accused, who not onelio

giueth

giueth no ayd at all to his Countrey, but also is thereunto an inconfi-  
 derate and most cruell enemy: Howe carelesse are such men of *Antibasis.*  
 their fame, and howe vnlike of all others to those memorable woorthies,  
 the precious regard wherof, vnto them hath beene such, as then  
 goods, possessions, riches, kingdomes, yea life it selfe hath been helde *Auxesis.*  
 most dearest. Peruse but the auncient hystories of Rome, and looke  
 there of *Marius Scauola*, the most inuincible Romane, with what *Paradigma*  
 confidence hee went soly into the Tent of *Proserna*, his and their  
 Countreys capitall enemy, in minde onely to destroy him. The  
 good *Furius Camillus*, who after many high and honourable seruices  
 by him done to the Common-wealth of Rome, was by his  
 owne Citizens vniustly banished: how farre off was he thinke you,  
 from this your opinion? For the Galles whom before he had expul- *Etiologia.*  
 sed, hauing in the time of this his banishment assieged the Citie of  
 Rome, and beeing then verie likely to haue distressed the same, in-  
 somuch as they hadd already forraged, burnt and destroyed the  
 whole Countrey round about, he more sorrowfull at the likely ruine  
 of his Citie, then greiued at his own banishment, (moued thereunto  
 of very pietie to his natie scyle and Countrey) entred counsel with  
 the *Ardeats*, and by his wisdom, policie, and great manhood, so  
 perswaded those people, that in feare of their mishap, they were con-  
 tent to leaue a mightie armie vnder his conduct, wherewith he not  
 onely put backe the enemy, but therewith so mightily pursued them,  
 as by such meanes hee vtterly freed and set at libertie his Citie and  
 Countrey.

What neede wee search abroad for such forraine examples,  
 and why draw we not home into our owne soile of England? What *Transitiu.*  
 Chronicle shall euer remaine, or what English Historie shall euer  
 bee extant, that shall not everlastingly report, the deserved fame  
 of that right woorthie and very noble indeede, Sir *William Wal-*  
*worth*, Knight, once Lord Maior of London, the remembraunce  
 whereof (to his perpetuall prayse, and endlesse confusion of others,  
 who not only abstaine the putting in vre of such his memorable ver-  
 tue, but which is worse, doe endeavour by cruell force to tender  
 violence vnto their sacred Prince and Countrey) shall yet flou-  
 rish for euer. Ill doe you example vnto your selfe, or thinke on  
 the woorthinesse of that good man, who in the time of King  
*Richard*

- Parison* Richard the seconde, when with a most suddaine and strange kinde of Rebellion the King was troubled, the Realme pestered, and the strongest of the Kingdomes subiectes greatly feared: euen at that
- Emphasis.*  
*Periphrasis.* time when the proude fauour and Captaine of the rebellious and rascally multitude, durst hatefully and most vndutifully to bearde the King in his owne presence, and each man shunned to impugne the contrarie. This valiant, this good, this right noble and woorthie Citizen, standing by, when the wicked and presumptuous varlet, with so little reuerence approached the King, and remembering the seruices of many worthy men, that by an honourable aduenture and hazarde of their liues had to their eternall memory, before time freed their Countrey with libertie, greiuing that with so high an abuse his Soueraigne Lorde beeing yet as it were a childe, shoulde there in his hearing, be so farre amazed, courageously stept
- Dialogismus* vnto the Rebelle, and taking him by the gorge proude varlet (quoth hee) that darest thus contemptuously demean thy selfe vnto thy King and Soueraigne, foule death betide thee, and shame quickly consume thee: Why, answered the villaine in greate disdain, is it thou that grieuest at that I haue sayde? Greeue, replied the stout courageous Citizen, yea, euen I, I it is that grieue at thee, and happilie shoulde thinke my selfe accurst, if thou shouldest escape from me vnreuenged, wherewith drawing more closelie vnto him, hee pulled him from his horse by maine force, and stabbed him to the heart with his dagger. The destruction of whom, bredde such confusion to all the residue of his headstrong armie, and sight whereof kindeled so great a furie in the residue of the Kings companie, (who for that present vpon speciall considerations, was there attended on but meanelie) that the whole rebellious rout were by such meanes euer after discomfited vtterlie: wherewith before that instant the whole Realme had like to haue beene turned topsie turuie. He and such as hee laboured not by ambitious pride to arrogate vnto themselves a lawlesse extremitie, but studied of meere loue and entire zeale, how and which way they might performe best seruice to their Prince and Countrey. O more then ordinarie affection, and seruencie of high and stately woorthinesse,
- Euphemis* in the regard whereof, life was not sweete vnto these men, whose liuing might not redounde to become (for their dearest soyle) to be

bee honoured and famous. What then may I say my G of that by thee, and thy copartners taken in hande, whether will you be driuen what shall become of you, how doe ye behaue your selues; who may receiue you, in whose inwarde conceites (not the pietie and regard of anie of these) no nor so much as one sparke of their loyalty, coulde so deeplie bee impressed, as whereby to withdrawe you from these vnnaturall broiles? What haue you found in your deare prince? what in your louing countrie? what in this citie? what to anie one of al your felues in particularitie, that might in such hatefull manner incite you, & by occasion whereof you should thrust your selues into so great an e mormitie? Beleeue me, & it shall be verely auowed, the successe here of will returne vnto you none other in the ende then the verie reward of infamie. I haue knowne thee beeing far lesse in yeares then at this instant, to haue bene able to rule thy selfe, and with plausible moderation to be indued in all things, couldst thou then beeing a childe performe this in thy selfe, and beeing nowe a man art not able to endure it? There bee I know about thee, that will perswade that all that thou doest herein is vertue, that herein thou hast great wisdom, much fortitude, and notable moderation, that the action is haughtie, the occasion libertie, and the ende glorie. But how greatlie they doe erre in so saying, let this saying of good *Camillus* stand for you and vs indifferently, whose notable speech sprung vp from those his inuiolable vertues, spared not this, to affirme in the presence of all the Senate vnto the people. Let others (quoth hee) deeme it a thinge euill and reprochfull at anie time to bee founde faultie, in not yeelding ready succors and aid to their country: *Camillus* for his part is & shall be of that resolute determination, that it is & ought to be reputed for euermore a thing detestable and vile, and of all other the most hatefull and replenished with all execrable miserie. How thinketh then your gentle mind, of the action by this time? Is it (suppose you) anie vertue that thereunto preferreth you? *Camillus* iudged that it was not reprochfull, but villanous and detestable, so much as to bee founde failing in ought to his country, and may it then be thought a thinge honest to become a persecutor of your countrie?

It is not *Fortitude*, but *Temeritie*, that conducteth your enterprises, for *Fortitude* aspireth to far more noble and statelier purposes. The action and determination, you preferre therein is not (as fondlie by you

you is conceiued) *honour*, but *haughtines*, not *libertie*, but *loofnes*, *Personages*. not *vertue*, but *viciousnes*: why then continue you in this sorte together, vpon so wicked and deuilish a purpose? Why returnest not thou rather to thy selfe myG & hauing long before strued to emulate the praise of others by an vnstained gentilitie, wipe nowe quickly off this foule blemish from thee and couering the filthinesse thereof by  
*Loue.* a most incomparable fidelitie, become once againe like vnto thy selfe  
*Hate* At the least wise, if the loue of thy countrie, fidelitie towards thy prince  
*Fear.* the example of Vertue her selfe, and so many her famous and renowned followers ( then which no one thing on earth ought more to allure a man ) may not herewith conuince thee, let yet the execrable and immortal hate, that all good men beare to the practise of such  
*Allegoria* kind of crueltie, the feare of euer harbouring shame, and erected ignomie, and neuer after hope ( thy credite once consumed ) againe to recouer thee, let these I say constrainethee Whilest there is yet but one  
*Sententia* craze or slender flaw in the touchstone of thy reputation peece it vp & new flourish again by a greater excellencie, the square of thy workmanship. A few daies are to bee passed in which there is yet time  
*Antithesis* fame wounded in life may once bee restored, if death doe preuentee thee, thy shame and destruction is for euer shrowded. The next newes  
*Epilogus* I hear from thee, may make thee fortunate, or me for thee alwaies unhappie. My longing woulde bee satisfied of this from which I dehort thee. It onlie herein thou condescende vnto mee, my selfe am thine, and to none so much as thy selfe absolutely, I loue thee, I require thee, I pray thee, and pray for thee, that thou maist as I wish and wouldest as I bid, bee for, and to mee, Fare well if thou dost well.

### An Example of a dissuasorie Epistle

wherein one is dissuaded from fruit

les vanities, to more learned & profitable studies.

*Narratio*

I Received on Saturday last a letter from your Vncle, wherein amongst sundrie other matters I was aduertised, that leauing your former learned studies, whereunto with great cost and charge of

of your parents, you had bene trained, you haue giuen your selfe who lie to certain things, the regarde whereof albeit in their moderate vses, I cannot discommende, yet in respetto of your former intendmentes, I can tearme them none other then meare follies, and verie fruitles vanities.

It is reported with vs of certaine, that you are become an excellent good dauncer, that you sare growne prettilie skilled in instrumentes whereon you play reasonable, that you spend the time limited for more profite in the Vniuersitie, in making of songes and exquisite fine ditties, that you are verie fitte seated for wantonnesse and worthilie behaued in all kind of curious conueyances.

I woulde for mine owne part nothing at all mislike what herein you haue in some sorte frequented, weighing indeede that as they may bee in sorte entertained, those qualities doe not ill beseme a Gentleman, but are in their kinde verie fitte and commendable to any youthfull reckoning? yet studing them as you doe by them selues, muring your selfe wholie to their delighte, abandoning what else might best honour and beautifie their worthinesse, in respect of the sole proprietye of them selues and their owne peculiar goodnesse, I say that in such regarde they are vanities, trifles, thinges of no momente, and in each sounde opinion to bee helde of farre lesse value and iudgement.

The intendment of your going to the Vniuersitie was for learning sake, to become an excellent scholler, not an exquisite dauncer, a Maister of Arte, and not an artlesse maister, a good Rhetorician not a conceited Musitian: your Vncles care, was by vilefying his welth vnto you (the weight whereof by imminent perilles wee see dailey perish before our eyes) to purchase for you the endowment of a farre more greater and assured treasure, and that is by knowledge to teach you to discerne trifles, to procure in you a minde to despise trifles, that leauing small riches to inherit, you your selfe might gather possessions whereby to enrich you.

You then are farre misconceiued, to relinquish the hoped reckoning of that you came for, to applie your selfe to that which fewe doe accompt of, and the wisest woulde neuer sweate for, you shall there fore vpon better aduise endeuer if you doe well, to returne your conceite to a far more better purpose. You shall call to minde that all

Synonymia

Parison

Asyndeton

congeries

Parenthesis

Erstema

Alliteration

Metaphor

all studies whatsoeuer, by how much the more excellent ech one appeareth before the other, by so much the more assured are they in their kinde, and aboue all the residue, with far greater estimate to be preferred: if so? then must you graunt me that no one thing vpon earth (then *learning*, then precious and high esteemed *skill*, then aboue all earthly things whatsoeuer, heauenlie *science*) is of so great and surpassing excellencie. To lay out vnto you herein, how much glorious is her shining hue aboue all others, how sugred her plantes, howe daintie her fruits, howe delicate her pleasures, how incomparable her high and statelie reach, how she participateth the skies, the element, the venerable search and knowledge of high and sacred mysteries: I need not, you knowe it, you haue felt & tast of it. But to shewe howe much you misprize the force of her vertue, howe ill conceiued, and far wandering, you are from the due esteeme of her glorie, to make loue to her handmaidens, to professe liking to her seruantes, to become sole entertainer of her vassals: hereon resteth the iniurie, this is it I complaine of vnto you.

And if either the sumand type of honestie placed in the weight of the action, the necessitie, meetnes, and worthines, the vtility and benefit seuen hundred fold compensing the trauel, may (as earthly things haue often power to moue one, aboue things of far higher estimation) induce you to her most dearest and precious fruition, search then the fauor of these your louing mistresses, and (seemly I grant you may find them) but neuer shall they proue either so wealthy or beautifull. What then should let you to returne to this glorious Lady? will you because you are an earthly substance followe the common reason of euery earthly creature? *huncum sapere & alta spernere*? or saying that the appetites of the one are much pleasanter for the time, or farlesse tedious then the other, welde your opinion by a peeuiish conceite of ease, to become a creditor to wantonnes?

These imaginations as they are meerely bad, so are they ten times woofe in the pursuite, then they are sweete in the foremost thought. Peeuish were it, simply for you to stand vpon these vanities, things wherein children haue delight, and young weaklinges doe roueat cunningly? you must suppose and harpe vpon the end that must succede vnto your trauaile, and finding the reache thereof pursue it with seruencie: Such actions as these doe onelie besecme men, and herein alone shall you shewe your selfe such as you may



may desire to bee, and your freinds do heartely wish you roprooue. Alexander restlesse in the day time, gaped for worldles, but in *Allegoria*. the night season was rocked a sleepe by the *Muses*, the pleasure hereof appeased his day labours, and the content of this gaue rest to his trauels.

Too much impertinent were it for me to hale you on with arguments, who onely go about to perswade you with warrantise: Neither thinke I in the end you will declare your selfe otherwise, then euer I haue expected of you. Much more could I infer, that might greatly induce you to that whereunto your owne willingnesse must in the ende, of necessitie conduce you. Only, if in the weight hereof my perswasions may something preuaile: I shall not forget in any worthie part thereof, at all times to commend you, In which reposing my selfe for the present, I ende: this of, &c.

*An other example dissuasorie, wherein the partie is by diuers reasons dissuaded from entring into an action in apperance verie dangerous.*

I Haue (good brother) receiued your letters, dated the eight day of this instant, which were with as great diligence as celerity, couied to my hands, and by the fideliue of the bearer haue vnderstoode to the vtternmost what you willed, & both of that and your letter haue at large considered. It seemeth therein vnto me, that whether through ignorance of your owne good, or inconsiderate rashnesse of youth, or voluntarie intrusion of your selfe into your owne harmes, I know not, but the matter and action mentioned and inforced by the whole course of your letter, is altogether to be misliked, and for the extremitie thereof to bee by all reason vtterly condemned, as whereunto you ought not to condescende, much lesse to bee seene in publike to bee a fauourer of, or, which is more, to appeare to bee, the onely man through whose follie and immoderate rashnesse, the same is soly to be accomplished.

O good God! what blindnes is it that leadeth you? what senselesse furie that bewitcheth you? What matter of euill that pursueth you? By the intollerable force whereof, without anie fore-sight at all, either of the goodnesse or ilnesse of the action, the lawlesse

*Answeſs.* lawleſſe proſecution, the matter of your owne reputation, the daunger of lawe wherein you are intruded, the difficulty whereby it muſt be attained, the vnhoneſt ſollicitatiō of your freinds to ſo great a hazard, the diſcommoditie that thereon is attendant, and perill euery way that in the execution cannot be auoyded: you will notwithstanding all this forget your ſelfe ſo much, as in the accompliſhment of a purpoſe ſo farre different from the nature (I will not ſay of a Gentleman) but of an honeſt man, go about to put in prooſe what in the end muſt of neceſſitie returne to your owne conſuſion.

*Protaſalepſis.* But you will ſay it is loue, and extreame lyking that compelleth you to ſo forcible an action, as without the obtayning whereof you are no bodie, you cannot liue. Loue ſay you? Alas, What loue tearme you this, that is laden with ſo many diſordered motions, call you this loue? Nay rather call it madneſſe, for loue is meaſured by no extremitie, but in the honeſt and vertuous encrease therof, where not by a harebraine furie, but by a diſcreete and moderate aſcention men by degrees doe climbe vnto that, the ſweet and pleaſant force whereof neuer partiſipitate any occaſion of ſuch vnreaſonable badneſſe. Why brother, doe you loue her whome you haue ſued for, and becauſe by deſert you cannot attaine her, will you vndertake thereupon to bereaue her by force? How vnhoneſt I pray you is the purpoſe of ſo great a wrong? How vnfit to bee put forwarde in the meaner ſort of men? How intollerable in a Gentleman? For if in the account of things vnhoneſt, any action whatſoeuer may appeare to be vile, what then this I pray you may bee deemed more diſhoneſt, more bad, or more vile?

*Answeſs.* And if it be puniſhed extreame by the law, the taking away of a mans goods againſt his wil, what may he deſerue that bereaue the perſon of any one, being alſo a Gentlewoman, ſuch as to whom all humanity forbiddeth to proffer wrong, and to the honourable entertainment of whom, is appropriate only the nobilitie of a Gentleman, nay, in what ſort may ſuch a one be cenſured in the reputation of all honeſt men, that in ſort ſo violent, goeth about to rauish her, not onely offering iniurie therein to her perſon, but alſo to her fame reputation and offspring.

Thinke you that the intendment heereof can returne credite to your liuing? Thinke you that by deliuerie of ſuch fruites you may

may bee reputed a Gentleman? No beleue mee, it cannot bee, but *Antipho-*  
 according to the vnworthineſſe thereof, it rather ſhall giue occaſion *phora.*  
 to all that ſhall heare or vnderſtande of it, to accuſe, blaue, miſlike,  
 and vterlie to condemne you. But what if no maner of ſuppoſe at  
 all of diſhoneſtie were left therein, whereby to diſcourage and with- *Conceſſio.*  
 drawe you from the action, imagining that the purpoſe therof were  
 helde meete and honourable, and that to euery one that could win  
 his choiſe by any force he might, it were lawfull without diſcredite  
 or any cenſure of law by what meanes ſoeuer, to compaſſe the ſame,  
 do you thinke it a matter ſleight and eaſie for you to performe it?  
 No, no ſir, you reckon too wide, you goe beyond the Moone, you *Synonymia*  
 are too much deceiued. Know you not the Gentlewoman is worthily  
 deſcended, that ſhe hath parents, brethren, vncles, and freinds to *Aſtuteon.*  
 keepe her, to reſcue her, to defend her? Why ſir, is there no more *Erroreus.*  
 to ſay, but you will haue her? You muſt haue her? & by maine force  
 you will take her? You deale with no children I can tell you, nor  
 weakelings as you account of, but men wiſe, valiaunt, well reputed,  
 and of ſound gouernment: who by ſo much the more iuſt and right *Auxoſi.*  
 the occaſion is of their defence, by ſo much the ſooner will they, and *Procalaleſti.*  
 are able to preuaile againſt you. I reck not that you haue courage ſuf-  
 ficient, that you are hardie, bolde, and aduenturous (the uſe whereof  
 being imploied to good and laudable purpoſes, were I coſeſſe much  
 more effectually) but herein how euer the caſe ſtandeth, I ſee nothing  
 ſo likely as an impoſſibilitie, inſomuch as you haue delighted to be-  
 come infamous, & in the memorie of a ſhameles life to hazard your  
 ſelfe to a ſhamefull death, then may you enter into it: once this I *Proſonmaſia.*  
 knowe, that her can you neuer finde to ſlenderly accompanied, that  
 with ſmall force you can carie her, but wthin a moment alwayes,  
 there will not be wanting a number that ſhall bicker for her, from  
 whoſe inſight, you are altogether vnable, if her ſelfe conſented there-  
 unto, to conueigh her.

But granting vnto your wilfull imagination, as much in all  
 things as you can deſire, ſuppoſe you might winne her, conuey her, *Conceſſio.*  
 keepe her, and that the danger of lawe limited at all no hazarde  
 thereunto, (the contrary whereof you wel knowe, being guerdoned  
 with no worſe then loſſe of life) do but yet againe returne to your  
 ſelfe, and call to minde your birth, your family, your profeſſion, your *Conuerſio.*  
 maner

*Exordium.* manner of lining: your birth by your parents who were euer woorthfull, your stocke by the reputation yet held of the same: your profession, which is Armes: your liuing, a Gentleman. Is it then consonant or agreeing to all or any of these, to commit any outrage, and that such an outrage, as to any other were not so proper, as to a villaine, a wretch, a rascall, such a one as neither by nature, education, or custome, knoweth to doe otherwise? What would you exercise I pray you on her, if you had her? Once you confesse shee doth not loue you, then no questiō, would she ten times more hate you: Your answer I know would be, either by entreatie to perswade her, or by force to subdue her.

*Dialysis.* The conclusion is friuolous, if being now her supposed wel-willer you can by no meanes allure her, imagine you then by praiers to convince her, after you haue once shewed your selfe so extreame vnto her? An if force be it you pretend, it is repugnant to gentlenes, yet (be it you neglect what therein to be considered) assure your selfe her malice neuertheless towards you will neuer be quenched. For that of our selues we cannot freely accept of, we neuer by compulsion can be procured to like of. With you now, the case is quite contrary, for so imminent euery way are the perils thereof vnto you, as if her friends should abstaine it, yet the lawes will punish it, and if no lawes were at all, yet God would reuenge it.

*Sententia  
Confutatio*

If then you will hearken or vnderstand what is right, you must be dissuaded from these intendments, wherein if my selfe should haue become so graceles, as to haue set in foote with you, iustly we might haue both confessed to haue bin drowned in all vn happines together.

*Epilogus.*

And nowe good brother, vse I pray you that meanes heerein that with greatest commendation may besee me you, weigh with your selfe, that such distemperate motions are not to bee followed, conceiue that *Virtue*, whose seruauant you were in your first education, forbiddeth you to bee ledde by such sensuall appetites, thinke that the honour of Armes which you haue professed, extendeth not it selfe to the frayle and weake subduing of a Womans condition, who by reason of her sexe rather chalengeth at your handes a defence, then any man-like enforcement: besides much vnwoorthie should it be vnto your reputation by violence to dishonour her, whose estimate and account by reason of your liking

liking, you ought to preferre with all honour. In fine, frame your selfe to doe that vncompelled, which by force you shall be constrained to wish once to haue performed, so shall you euer doe that becometh you, and giue mee cause, as my deare and louing brother euermore to accompte of you. Our former loue and liking willethe mee euermore to greete you, your sister and mine commendeth her hearrilie vnto you. Fare yee well. B. the thirteenth of Nouember, &c.

*Of Epistles Conciliatorie*

*Chap. 13.*



After these Epistles dehorting and dissuading, followeth now the next title Conciliatorie, whose vse being preferred in acquiring vnto our selues the acquaintance, friendship or familiaritie of men worthie, haue often their directions as well from those of honourable or worshipfull name or calling, to such as are their inferiours, as otherwise betweene equals, or those that bee accompted familiars. but seldome or neuer is frequented to such as are our betters, so then it looseth the name of Conciliatorie, and because of the humilitie thereof seemeth to bee Petitorie, Touching the first degree of these Epistles it is likelie; that hee who is much our better, will either of his honour, worshippe, or gentlenesse, in plained termes alwayes offer himselfe to his inferiours to whom in such sort he desireth to bee knowne vnto, or otherwise willinglie would repute of. For the others, touching equals and familiars, order therein requirerth, that pithily and plainly wee set do vnto the cause mouing vs to take knowledge of him we write vnto, and there vpon to moue his acquaintance.

This, albeit without some assentation, it hardlie falleth with some in their writing to bee caried, yet shall our learner by all possible means indenuour to keepe such Decorum herein, that he gloze not too palpably, least by such meanes he do incurre a notable suspicion of flatterie.

If in our felices we doe conceiue or find some one or no things that are vnto such a one pleasing, or whereof we may condescend the regarde to returne vnto him commodious, or to confirme towards vs a more speciall liking, that shall wee modestlie tender, and deuise without arrogancy in some conuenient soyle to bee signified. These are the onely precepts in this kind of writing to be considered, the effectes whereof are in this sort following by their examples deliuered.

### An Epistle Conciliatorie, written

*from one of good accompt to his  
inferiour.*

**A**fter my very heartie commendations vnto you, This bearer and my seruant whome I greatly credite, hath signified vnto mee manie matters tending to your great commendation, the reporte whereof, I haue often sithence hearde confirmed by others. And for asmuch as touching mine owne condition, I haue alwaies bene a fauourer of artes, and entirelie accounted of the singulartie of anie one according to his worthinesse, I haue so much the more greatly desired your acquaintance, as one whome willinglie I would doe good vnto. Assuring you, that if at some conuenient time you will take paines to see mee, I will not onelie (as occasion serueth) bee well content to imploy you my selfe, but also in place of further accompt doe the best I may to recommende you. Meane while I woulde gladly bee informed by the returne of this Messenger, at what time I may expect to see you, according to which I will appoint horses, and send some to accompanie you. And so for this present doe bid you hartlie farwell. From my house of N, this twentieth of Aprill, &c.

*An example Conciliatorie from one  
quall to another.*

**T**He vniuersall reporte of your excellencie, each where declared hath moued mee good M. not onelie to admire you for  
the

the same, but among a greate many others, that regarde and especially doe accompte of you, hath induced mee also hereby to pray your acquaintance. I confesse sir, sithence I first heard of you, I grew euen then very desirous to see & to know you, but being this other day in company with sir T. P. I vnderstood how much for your singular vertue both of the good Knight and Lady, you were hartlic commended and entirely fauoured.

This considerate opinion of theirs, hath in my speedy determination egged mee forward, and caused me to salute you by these letters, the rather for that I haue sundry times bin enformed with what ioisfull and friendly conceite, you do entertaine the familiaritie of euery Gentleman. Little (God knoweth) resteth in mee to pleasure you, the worthines whereof I coulde wish, were as well answerable to your vertue as effectually you might haue power in me to commaunde it. This one thing can I deliuer of my selfe, that since I had first capacite to discerne of mens conditions, I haue alwaies studied to honour the vertuous, and euermore with reuerence to entertaine their actions. A fauourer I haue still beene of the learned, and a diligent regarder of thir excellencies, such as in mind more then wealth would wish to be reputed happy, & to my vttermost power gladly accomplish what might be deemed most worthie. Such a one if you vouchsafe to like of, I wholly yeelde my selfe vnto you, expecting nothing more then at your conueniente leisure I might finde occasion to see you. whereunto referring the residue of all my desires, I doe for the present cease to detain you, London this fourth of Iune, &c.

**T**Hese Epistles might bee added two seuerall answers : in both of which there is required a speciall and well demeaned modesty, in the one of humility to bee according to his bet-ter, in the other of courtesie to gratifie his equall, each of them containing, a submissiue execution of that, in either of their faculties and professions simply to be attributed, the diversities of both of them not impertinent to these our instructions, I haue in sort following put downe to be considered.



*An Epistle responsorie answering to the first of these Letters.*

**I**T may please your worshiipe, I haue receiued your courteous Letters, and by the same, as also by your messenger haue fullie conceiued of your fauour and louing intendment towards mee for all which I can but render vnto you my most humble & ductiful thanks. Touching my selfe, I verie gladlie wish that there were anie thing in mee, whereof you might take pleasure, or wherewith I might anie waies beenabled to doe you seruice: Such as it is I humbly render vnto your command, and doe pray that in as good sorte as I tender it, you will bee pleased to accept of it. Your man can witnesse, that as yet I haue some earnest occasions for a while to detain mee, otherwise wouldie bee well contented forth with to waite vpon you. And were I not thereunto especiallie enioined by your good fauour, the importunitie of your seruant might happily in such case haue preuailed with me. It may therefore stand with your good pleasure to pardon mee, one moneth, which tearme being expired, I thence forward will remaine at the commaunde of none so much as your worshiipe, to whose good acceptance I effoones doe recomende my selfe in all reuerente ductie. London this of, &c.

*A Letter responsorie answering to the latter Epistle.*

**S**ir, I haue vnderstoode by your gentle and friendlie letters, notably how much I rest beholding to your good opinion, but also to the courteous Knight, & my especial good Lady you write of, to each of whome I haue found my selfe indebted exceedingly, Manie waies might I aduertise you howe much I haue to thanke both them and you, which that my desires may appeare answerable to your wishes I doe leaue, till personallie in as present hast as conuenientlie may bee, I see you. I am not altogether ignoraunt of the good partes which by some (vnto your selfe well knowne) hath bin aduertised hertofore vnto me of you, & for which I do most willinglie embrace you. A suring you that you haue but preuented me in this one curtesie, which before my going out of town, I was  
vehementlie

mently perswaded to haue tēdred vnto you, wherein neuerthelesse I rest satisfied, in that by one so well accōplished as your selte, I haue heerein beene so farre forth conuincēd. My busines with his L.re- steth I hope vpon a present dispatch, and therefore doe I reckon (by Gods grace) within these very few daies to visite you meane while, confessing howe much I stand charged vnto your selfe for this sole courtesie, I do pray that vnto the good Knight, and his La you will report my right humble dutie: And euen so doe commit you to the Almightye. This of, &c.

*Of Epistles Reconciliatorie.*

*Chap. 14.*



Now after these Responsorie Letters each answer- ing vnto the others tendered courtesies, I thinke it meete to come to the next title, being in order Reconciliatorie. The matter whereof importeth a reconciliation to those from whom weacknow- ledge in some sort or other to haue bin disseuered, contrarie to the bonde of freindshippe or dutie that therein might bee required, whether by our owne default, or by whose or what defect, as by circumstance of the action shall bee tendered. In the framing of these Epistles wee shall recozd with our selues, in what league, amitie or dutie, wee haue before time slood charged or bounde to him to whome wee studie to bee reconciled, therupon shall wee according to the district obseruation at that instant held of the same, studie cyther to qualifie, annihilate, or utterly to extinguish the cause of falling of the disseuerance, or breach. Then shall wee desire for the considerations thereunto inducing vs, to be retained againe in his wonted fauour or freindly accep- tance. And these as in the examples following may accordingly be suted.

*An example reconciliatorie, from one freind to another.*

Ther regard of our auncient amitie and long continued acquain- *Exordium*  
tance, wherein so firmly and many yeares wee haue beene

knit together, will not permit (my good D) that we for one slender grudge, (rather by the malice and despite of others enuying our old freindship, then by anie occasions of our selues, in ill time suggested betweene vs) should in this sort bee disseuered. True it is, that before this time the like breach, or anie thing neare vnto the same was neuer scene betweene vs, but what (mischeife) shall I nowe tearme it, or imagine to bee the occasion, that in so vnlooked time, and vpon so vnexpected occasiō, hath in this vilde sort, giuen meane to vntie vs, betweene whome so great a league of loue, so long confirmed and approoued liking, so many protestations & vowes haue ere this passed, as that by the force thereof it might well haue seemed wee should neuer haue fallen to this variance. But what cannot enuie do? What is it that cruell, detestable and inueterate malice cannot performe? Credite mee, my D. for my part I am forie that ever follie so much maistred vs, as to hearken in any sort to the stirrers vp of such bitternesse. And as my selfe was the first that by admittance and allowance of those rumors gaue the foremost onset, by meanes whereof grewe this discontenting and vnkinde department betweene vs: so will I bee the first that shall endeavour to renewe againe our freindshippe by a more iust reconcilement, to the intent the fruites of our vnfaigned liking becoming by such meanes the more forcible, may render vnto all the worlde a sufficient testimonie, how hard and difficult a thing it is to part those whome (but onely death it selfe) hath power to disseuer. Bee onely contented my D. once againe, to reestablish that which being a little vntwisted could neuer wholly bee broken. Thy knowne good will, and hearty zeale vnto mee, assureth mee not to distrust the same at thy handes, which thou shalt euer find to be graffed within me. This euening by Gods grace I meane at our lodging to see thee, whither, and to thy selfe I doe most heartily commend me.

*Epitheton**Epilogus.*

**T**his Reconciliatorie being different from that other Conci-  
liatorie Epistle, by reason of the argument thereof tending  
to renewe that, which formally might by the other before bee  
intreated for, carrieth the effects thereof as well as it doeth be-  
twixne equals: so from an inferiour person to one who in repu-  
tation

cation is somewhat more then his better : Upon presumption of  
 whose fauor, or by negligence of his owne dealing, hauing thrown  
 himselfe into some disgrace with such a partie, hee may by meanes  
 herein offered, reconcile himselfe in any sort be liſt of humilitie. To  
 the furtherance whereof, this example following may bee consi-  
 dered.

*An Epistle Reconciliatorie, from an inferior person,  
 to one that is his better,*

PLeaseth my honourable good L. It was giuen me to vnderstand *Narratio*  
 about two dayes passed by M. R. that your L. should verie hard-  
 ly conceiue of mee, in that vpon some vrgent occasion, I delayed  
 to yeeld that testimonie vnto his cause, which in equitie and reason  
 I ought to doe: and the rather, for that by your earnest entreatie and *Proposio*  
 request, I was eft soones thereunto required. The greife was not  
 small I sustained thereby, in that hauing receiued many and sundrie  
 benefits by your honourable fauour, wherby diuers waies I remaine  
 in dutie and honestie charged during my life vnto your L. I should  
 stand on so great a hazard, as the aduenture or losse of your good o-  
 pinion, onely for a matter sinisterly suggested vnto you against me  
 without any maintainable reason, Your L. doeth I hope remem-  
 ber, in my last speeches had with you about the verie same mat-  
 ter (albeit before that time, I stood on some tearmes, doubting  
 the malicious dealings of the aduerse parties against me, in reueng-  
 ment of my plaine and honest testimonie to be there giuen) yet at  
 the last I concluded, to gather together all the Notes ministring fur-  
 therance to the cause, and thereupon to deliuer my true and certaine  
 knowledge according as had beene required,

Nowe, what care I haue sithence vsed in the matter, and vpon in-  
 telligence had with M. R. howe vehemently in satisfaction of  
 what might any wayes content your L. and bee furthering to his  
 right, I haue proceeded therein, I had rather himselfe shoulde de-  
 liuer, then I to become a reporter vnto you. Inſomuch as I well  
 knowe (howeuer any others haue misinformed your L.) himselfe as  
 a Gentleman, will vpon his worde assure the truth and certaintie.  
 I did I must confesse at the first vsd some delaies in immediate *Dichologia.*  
 dispatch

Antithesis

dispatch of the thing, but how and in what maner, and to what end and purpose, let him also relate. Your L. I hope, will therefore bee pleased to doe me that right, as not to bee euill perswaded towards mee, in a case wherein I haue vpon your honourable assurance and commaund, entred so farre forth, as thereby I stand assured to haue purchased vnto my selfe matter inough of hatred, and by those whom (hauing refused to entertaine as my freinds) I haue enabled sufficiently thereby to become my heauie and bitter enemies. The hatred of whome cannot vnto mee any waies become so iniurious as the ill conceite of your L. should redound to be of all others most greiuous. For mine owne parte (so much doe I stand on the reuerent regarde and account I beare vnto your L.) as were it not I trust perswaded that vpon the equall deliuerance conceiued of my willing minde vnto your seruice, you would againe be reconciled in fauourable and good opinion towards mee, I should to farre forth be discontented in my selfe, as neuer could I bee at attonement with mine actions, wherein by the least sparke of negligence whatsoeuer I might thinke to haue ouerslipped any thing that shoulde become displeasing, or otherwise offensive vnto your honorable liking. Your L. wonted fauour and bountie giueth mee great expectation of the contrary, and mine innocencie and true report of maister R. doth also in some sort assure mee. Whereupon remaining as he that alwayes thinketh his life no better spent, then for and in your L. utmost seruice, I humbly surcease, this day of, &c.

Peroration

## Of Epistles Petitorie Chap. 15,



The manner of these Epistles might in another purpose then heerein expressed, bee also applyed, as being Reconciliatorie, in the behalfe of some other to bee written, as occasion may bee offered, but forasmuch as they in that sort being handled, see for the most part, fall into the Swallowe, Disallowe, Defenseorie, or Excusatorie kinde, I darre it besides necessitie, to write any further examles thereof, for that when any such shall be brought in question; the substance and conueyance of the state and

and cause, may readily thereunto bee drawn out of the places before sort'd vnto each of those kindes, as in the discourse formerly set forth are at large remembred. In manifestation whereof, let it be considered, that if by an epistle of this title I should endeavour to reconcile a man to his wife, or a woman to her husband, a servant to his master, or a master, to his servant: the father to the Child, the friende to the friende, the neighbour to the neighbour or kinsman to kindred. Needes must I for the compassing thereof shewe some reasons howe and which way to induce these, and therefore must I of necessitie run into diuers perswasions, defenses or excuses, in the qualitie whereof (by whatsoeuer action I geue about to transpose them) the effectes yet must needs be concluded. Sufficeth therefore that for these Epistles I haue deuised sufficiently, and herewith will wee wade vnto the nexte, which in order hereunto are Petitorie. And in asmuch as these Epistles are so named, for the earnest petition or requests in euery of them contained, and that the variety of thinges are such to be demanded, and mens conditions so diuers, at whose handes or from whom the same are to be receiued: It therefore falleth out by consequence that according thereunto the manner of the Epistle must needs also be diuers and variable. For some thinges there are which fauourably and with great indifferencie, are often times to be graunted, required or obtained, as counsell, and patronage, good speches, natural care & regard, & such other like. Some also and such semblable persons, as for which, or to whome, to aske or sue a certaine kind of shame, is in a manner tied, viz, in craving, borrowing, sin portuning, charging, or to be heiment troubling. The stile order, and deliuey therefore appertaining to either of these must needs be different. Touching then the generality of both, to either of them it is requisite that in the Exordium, an inducement be vsed whereby to adhibit vnto vs the good will, fauour, or good liking of him to whome wee write. Next that therein wee proceede according to our acquaintance with the partie, his estate, credite, or supposite whereby to pleasure vs. Thirdlie, that the cause wee take vpon vs to preferre, be iust, lawfull, and honest. Fourthly, that it be in his ability, or power, counsell, aid, or protection, to prefer or relieue vs. Fifthly, the order or meanes whereby the same may be wrought and accomplished. Sixthly, our grati-

tude

tude and remuneration, worthily tied to the thankefull acknowledgement of requitall of the same. In the first sort of these, the cause standing fauourable or indifferent, wee may the more boldly endeavour to produce or lay forth the aptnes or becoming thereof. In the second, greater modestie, and a more shamefast delin-  
 rance is to be retained, the preferring whereof would be best by insinuation, the better by court meanes to waide into the depth of our petition. In this place a more then ordinary bashfulness would be admitted, which giueth no small furtherance to euery de-  
 maund, as audacious and waikesot impudencie on the other side returneth the greatest impediment in anie thing to be obtained, For no man willingly would doe benefit to such a one who in man-  
 ner goeth about as of due ty and not of curtesie to exact the same, and rather as a commaunder then crauer, would impudently thrust himselfe to the obtaining thereof. And because the whole course hereof obserued by way of euery Petition, is by inferens of many circumstances to be altogether determined, the order as I haue related vnto you before, must be conveyed by places Swa-  
 lorie, resting very often in confirmation of the honestie, goodness, lawfulness, and needfulness of our petition. And if the Exordium be happily framed of his person to whom we direct our letters, it shall not be a misse that therein bylesly wee capitulate some parte of his vertues, curtesies, humanity, bountie, readines to comfort pleasure, or doe reliefe vnto any, whereby we may privately obtain his fauour and good acceptance vnto vs: besides, if he haue made vs before time beholding vnto him. wee shall gladly acknowledge the same, and declare that being already indebted, wee study more thereby to pake our selues vnto him. If of our owne persons, then shall wee lay open, with what great expectation and regard we doe in our conceits entertaine the desertes and worthynes of such a one, modestly preferring what in fauor of him, and common and equall loue or regard hath passed betwene vs. If of the interchan-  
 geable loue, liking and curtesie, whilom resting between our pre-  
 decessors or auncellors, then the weight and force thereof we shall put forthwardes accordingly. If of the person of our aduersarie a gainst whome wee demaund anie assistance, fauour, protection, or remedy, we may infer (if any such be) the common mislike of both of vs towardes him, and how ill hee hath deserved at either handes  
 and



and thereupon require aid against him. If of the thing or matter if selfe, the same be to bee caried, we shall therein the balme, goodnes goodnes or common benefit of the same, that the matter is vnto him easie, to be of great importance, and if without arrogancie it may be done, we may inforce some occasions of bene fite or other contentment thenceforth to happen vnto him. And if anie discommoditie doe happily seeme to appeare in laying open the same (the likelihood whereof may either alienate his minde, or withhold his assistance or other liking from vs) that shall wee either study to extinguish or other wise, as much as wee may, to qualifie or auoide. By such kinde of meanes, behooueth wee prepare our selues to the deliuey of our petition, which being in as apt and plaine tearms as may be laid open, we shall by such inforcements (as in mouing affections hereunto, may bee deemed pertinent) with greater facility procure the same to be effected.

*An example of an epistle Petitione written on the behalfe of another.*

**T**He studie & great desire where with (sir) I see you bent continually to the vniuersall aid and benefit of all men, & for which to your great praise you haue generally well deserued, and deservedly are euery where reputed, hath moued me in the behalfe of this poore man to become a petitioner vnto you. About two moneths since, he had dealings with a neighbour of yours, touching a farme which he was for tearme of yeares to take at his hands, and notwith standing a promise and graunt thereof to this bearer made (in consideration whereof he paid him then in hand a good part of his money) the iniurious cormorant glutting himselfe with extorting from the pouertie of this and manie others, hath since that, not onely passed a demise thereof in writing to another, but goeth about to defraud the poore man of his money, the sum whereof is the whole patrimonie, riches, & stocke of himselfe, his poore wife & family. And for so much as without the countenance of some one fauouring the poore mans right, he is like to be overborne with the weight of the other, and so consequently to be vndone: I haue thought good to make thus bolde to pray your lawfull fauour in his furtherance, that by your authority and meanes, some honest satisfaction or end may be

Exordium

Narratio

Allegoria

Epilogus

be therein to his behoofe had. You shall doe an act very charitable in dealing, for such a one, for the procuring of whole right, his hearty praier for your safety shall witnes wel the comfort you shall do him therein. I am perswaded your speach and aid may herein preuaile very much, as a thinge which with great facility you may cause to bee dispatched. And for my self, I shall at no time rest vnmindfull of my request tendred vnto you herein, so shall I not fayle in what I may to the vttermoost of my power to satisfie you, by whatsoeuer possible requitall. And euen so with my hearty commendations, I doe bid you farewell. R, this twelfth of Aprill.

*An example petitorie in the nature  
of Reconciliatorie, from a sonne  
to his displeased  
father.*

Metaphora  
Hyperdium

Epitheton

Euphemis

Periphrasis

**I**F floods of teares sealed with harde and bitter sighes, if continual sorrow and neuer ceasing care, if consuming grieues not of a diseased body, but of a pestred mind, might haue rendred sufficient & assured testimony, whereby to perswade your laden eares surcharged by this time with the weight of my incessant and continuall cries: the intollerable woes wherein I liued, secluded from the right and name of a sonne, and barred quite frome the sweete & gentle tearme of a louing and kinde father, hadde ere this time giuen meane of recouerie, to my daunted and dismayed spirites, and kindled in mee some wan hope, one day to haue found an houre so happy, wherein by a right conceite conceived of my vnkindly pleasures, or conuincd by the importunity of those who haue pittied my euils your naturall care might in some sorte or other haue bin renewed, to the redresse of all my foreweared and heavy groning mischiefs. But infortunate as I am, that for all the humble suit so many times presented in these and such like blubbered lines, so hardened is the mind of him I write vnto, that whilome hauing bin a deare and louing parent, I may not herein dare to tender, or so much as once put forward vnto him, the appellation of a gracious and pittifull father. If it haue so pleased vnto your grautie, in such seuer manner still to deale wito me and that the hatefull shewe of my ill desertes, is yet become of so loathed and detestable recordation, in this very season vnto you then

as (before time) estoones doe confesse my letters vntimely to haue approached vnto you: but if the long detained grace, by whose heauie want (your sonne might I say?) nay, the forlorne and despised issue of *Metronia* your aged yeares (for so I am now forced to say) is perforce driuen al most in to a desperate conceite and millike of his liuing, may by the least sparke of expectation, be annexed to the most vehement effects of his prostrate and meekest submission, then groueling vpon the lowest ground, & humbling my highest imaginations to the deepest *Antithesis* bottome, wherein your implacable displeasures haue hitherto beene couered, as meekely and with as penitent speeches, as any greiued and passionate minde can vtter: I do beseech you sir, that at the last you will receiue (not into your accustomed fauour) but to your common and ordinarie lyking, the most disgraced of all your children, and pardoning the disobedience wherein he dared once so far forth to prouoke against him, the weight of your knowne anger, vouchsafe hee may now againe bee of your familie, though not partaking with your children.

This sole benefite and last request if my burthened soule may obtaine at your hands, happilie I may then liue as comforted by the hope of that whereunto a busie and carefull endeouour may once peradventure enable me, otherwise dying in the overflowing of my desperat and continued greites, I pray at Gods handes I may obtayne that by mercie, which cruell destinie in my life time could neuer win vnto me, by all possible intreatie. My submission duty answerable to the regarded place of your fatherly authoritie compelleth mee to attend with all humbleness the resolution of your clemencie. In the hope whereof, resting my decayed and ouerweared imagination, I liue till the receite of your knowne liking do ascertaine, in what sort may please you to repute me. *Epilogus.*

**T**He stile of this Epistle is vehement, because the passions of him from whence it came were vehement, and is deduced as you see from the nature of Reconciliatorie, which aswell for the submission and lowest fearmes it beareth, as also for the vrgent petition therein contained, I haue rather chosen to place among Petitory. The part of honest herein deliuered, is passed in wordes meekest and of great obedience, wherein he studieth by all possibility to

to mitigate towarde himselfe, the too much seueritie of his father. The Exordium is carried by Insinuation, expressing the vehement affects and surcharged conceits of a minde more then ordinarilie greiued. The Possibilitie resteth in the father, which commonly by nature is with some more facilitie then estranged difficultie, entreated towards his sonne. The meane to compasse it, is the mitigation or satisfaction of the iust dislike of a father, whose charged authoritie affecteth nothing so much as obedience in children. Thus are the places required herein, in sozt as you see performed. And so; because within any one title, there is no one thing affording matter more plentifull, or with vse more commonlie frequented, then is this petitorie kinde, ( inso much as whatsoeuer containeth any speciall request, is hereunder included ) I will sozt you to some so many examples of all sozts, as that there shall not faile herein wherewith sufficiently to instruct whatsoeuer in the like occasion is or ought to be required.

*An Epistle Petitorie, wherein is craved trauell and counsell,  
to be assistant vpon urgent occasion.*

*Exordium.*

**A**S one greatly emboldned by the forwardnesse of your woo-  
nted courtesie and liking, euer bent towards me, I haue dared  
(Sir) once again vpon presumption of the like, hereby to intreat  
you, wherein you may see in what degree of affection I do in-  
tertaine you, in that not contented, I haue already so many and so of-  
ten times vsed you, I do by such meanes endeouour soly to make my  
selfe wholly and to none other so much as beholding vnto you. My  
man hath returned me frō London, how by more then comon cele-  
rity I haue in my suit bin preuēted by my aduersary, whereby it is like  
my cause standing vpon so great a hazard, it will goe very hard with  
me. Nowe if your wooſted counsell, and freindly assistance bee not  
speedily ayding, both the hope of benefite, charge and expenſe there  
of will be lost vtterly: In regard whereof, these may be in as earnest  
maner as is possible to intreate you, that vpon the attendance of my  
man, I may (as wooſtedly) vse you. Your counsell ioyned with a lit-  
tle trauell may greatly profite me, & now more then at any time else  
exceedingly pleasure me. Wherein if it may please you to yoke me  
farther

*Narratio.*

*Petitis.*

*Possibilitie*

further vnto you by the waight of your courtesie: I shall, not onlie endeavour by all possibilitie to requite it, but also your selfe shall not fayle at any time to finde such a one of mee, as of whole traauyle, industrie, or what other abilitie to pleasure you, you may account of assuredlie. I haue by certaine other Letters moued my L. to haue fauourable consideration touching mee, which as I am informed, his L. hath receiued. What els to bee performed heerein my man shall make knowne vnto you. And thus doubting as little of your frendship herein, as of mine owne thankfull disposition, preſt alwayes to the vttermoſt to requite you, I doe heartily bid you farewell, D. of this, &c.

*Anot her of the same.*

**S**IR, I am so bolde in my great necessitie, vnder assurance of your forwardnes to do me good, to entreate your speciall ayd and furtherance in two things, the one whereof this bearer shall instruct you in, the other your selfe can best tell, for that I made you at my last speech acquainted with the same. Both of which consisting in your labour and deuice, I am of opinion that none then your selfe can fit the occasion better. And truly such is the force of imprisonment, as contrarie to that you haue wontedly known in me, mine vnderstanding is quite decayed; and foreworne with my libertie, and wher the spirits are so distuned, it must needs follow, the memorie can sound nothing but discord.

In fine, sir it is in you to do me good, and to make me by this only action for euer beholding vnto you, wherein if I may so farre forth presume of your fidelitie, assure your selfe, that if euer God giue mee libertie, A. C. to none so much as to you shall be yoked in courtesie. Good M. D. the matter hereof requireth some halt, wherunto I most heartilie entreate you. Fare ye well, this of, &c.

*A Letter responsorie to the same,*

**G**OOD M. C. needesse were it you should entreate mee in that, wherein you haue found me alwayes most willing, and such whom with small perswasions you may induce to a

H

farre

farre greater purpose then what in your last letter is required. The Messenger I have appointed to morrow morning to returne againe to my lodging, at which time I wil not faile to finish, what in the best sort I can conceiue to bee vnto your occasions furthering. Hard will it bee for mee to accomplish that, wherein your selfe seeme so vnperfect, for that the dullest conceit forged from the most distempered of your imaginations, cannot but sound farre better tunes then the ripest of my inuention is any waies able to deliuer. Neuertheless such as it is, or so much as (by dislike of your owne) you haue will to account of, that will I prepare to your view, & put forward to your good speede, thinking it better by deliury of a grosse deuise to satisfie the demaunde of a freind, then by concealing the simplicity thereof to bee censured as vncourteous. In conclusion, it is (sir) lawful for you to vie mee to the vttermost, and fittest to our confirmed league of amitie, that (in whatsoeuer) you should imploy me, wherein I desire you conceiue no more, then such as I intend to become, and you shall assuredly find me, viz. yours, &c.

**H**ere must I note vnto you the last of these Epistles Petitorie, in which is neither Exordium nor Narration, but for most of all the petition, and afterwards the partes following, the like whereof you may perchance finde hereafter. For that where practise and skill hath enabled a man to doe well, there is no necessity that such should bee tied to rule, who being of sufficient knowledge and capacitie are able to discern what is meetest, and accordingly to direct the square of their owne doings, sometimes one way, sometimes another, as in the intendment thereof, may to the present occasion seeme most conuenient and reable. And as in this one Letter, so may the learner light vpon many others being different also from the obseruation herein deliuered, and sometimes abruptly entring into the matter without any limitation at all, one other example whereof shall bee next hereunto deliuered, the first beginning of which, declareth the meane of accomplishment of the request, before the petition declared, whereunto by imitation the vnskilfull may not rashly enter, without good aduise of what in the performance is meete to be considered, The method of which is in this sort pursued.

*An example Petitorie, concluding a brieue request and courteous remembrance of a thing before time promised.*

**N**Owe is the time (wherein if your pleasure bee) you may per-  
fourme what erit you haue promised. I therefore desire you  
as heartilie as I may, that your intent, being to do mee good  
you will nowe execute the same. And albeit I doubt not  
of your willingnesse herein, whose curtesie hath not bene strange  
towards mee: yet rather enforced by mine owne necessitie and con-  
tinuall remembrance of my vnprovided estate then by anie other  
misgiuing, I prepare these lines, sollicitours of your expected pro-  
mise, which bearing in their fronte a token of oportunitie, woulde  
praiſe you not to let slippe occasion, but with as much speede as wil-  
lingnesse to accomplish the same. Remembring howe many waies  
I am beholding vnto you, I remaine in accompt of your curtesies, ra-  
ther studious to thinke on them, then anie waies able to requite  
them, &c.

*Another example of the like effect.*

**E**VEN as a bolde begger, the more hee is relieved, the more hee stil  
preseth forward vpon the bounty of those, whom he supposeth  
to fauor him: so fareth it with me, who hauing eftsoons enioied  
your trauel to my no small benefit am neuertheles so shameles  
as stil to importun you in the same. I haue, sir, I cōfesse, by your good  
meanes receiued sundry fauors at the hands of my Lord, which can  
not, nor euer shall be able to requite vnto you, the matter of my suite  
notwithstanding hetherto depending before his honour, I neither  
can nor may so farre forth withdrawe my selfe, but I must needes  
nowe and then solcite you, as the Gentleman by whose onelic cur-  
tesie and perseuerance in woonted care and good affection towards  
me I doe liue, and so liuing continue my daies and yeares with such  
assured respecte, as hee that hath sworne and vowed in himselfe ne-  
uer to forget you. It doeth sir, so much stande me vpon the procu-  
ring of his L. letter in my behalfe, for the indifferent tryall and hea-  
ring of my cause, as without (

*Exordium  
by compa-  
rison.*

*Infirmatio*

H 2

same



Peroration

same be directed for mee to the Iustices and Commissioners) I am in great despaire how the case will goe with mee. It is you therefore that must helpe mee herein, and by your onelic meanes I must bee warranted in this action, the intendment wherof furchring so much vnto right and cause of equitie as it doth, I hope his L. vpon your motion will the easilier condescend vnto. This is that I require at your handes, and to the speedie dispatch whereof I may not cease to importune you. Whereon concluding for the present I doe heartily bid you farwel, &c.

## Of Epistles Commendatorie.

## Chap. 16.



Which more might bee handled in this kinde, the method whereof is one the most ordinarie of this sortes of Letters that are writen, so; that the greatest number of directions are commonly concluded in this matter, the requests wherof doe either especially concerne the writer, or are other wise to bee respected in the behalfe of some other. The occasion of which hath caried herein the plentie of so many examples, that by manifesting the diuersities of their orders and uses the learner might not want wherein to bee directed, and choise of varietie wherewith to bee delighted. Now, besides these hereby already deliuered, there are letters also that might besetled vnder this forme, which from noble men or others, are many times writen in fauor of some persons, containing requests in their behalfs to bee performed, which notwithstanding the difference of estates in that the same doe for the most part passe vnto their inferiours yettserueth the nature thereof to bee petitorie, but in a different order of these to bee altogether purged. Insomuch as neither agreeeth it, to vse like circumstances of humilitie and intreatie, nor of pleasures or curtesie, as in the other are required: but rather a necessarie supposall and assurance of their demandes to bee hearkened vnto, in respect that of their honours, reputations, or credits, it is intended they will require nothing, but that with reasonable toleration may bee liked of. But the vse of such kinde of direc-

directions in choise of both, I rather hold pertinent to the title Co  
mendatorie, so; that whatsoeuer is therein witten, in fauour ey  
ther of the person or of the cause, may in respect of the honour or  
reputation of those from whence they come, bee better deemed in  
sorte of a courteous recommendation, then otherwise by or vnder  
anie title of humilitie or submission: so; these causes I haue  
thought meete to adioine immediatelie herunto, the same Epi  
stles Commendatorie, beeing so nearelie conbined with those  
of Petitorie as they are. The vse whereof are not neuerthelesse so  
farre forth caried, but that from an inferiour to h's superiour, in  
some causes and vpon sundrie accidentes, the same are diuised.  
The places appertaining vnto these kindes of Epistles bee as in  
the Petitorie are alreadie declared, chief; when the same, inten  
deth to a cause or person preferred to be fauoured. In which, when  
it concerneth the person, wee must be ware that in the credible de  
luerie of whatsoeuer tending to his praye or preferment, wee doe  
it either by warrant of our owne knowledge or by such certaine  
reperte of others whose opinion wee deeme will not be misse. And  
if neither of these doe fall out to bee knowne or beleued, then shal  
we shew what information wee haue besides our owne opinion,  
or per aduensure no other assurance at all but our owne simple  
liking. Petitions also are frequented in requiring fauour to  
these causes, wherein standeth in highest regarde the state, coun  
tenance or authoritie of him, from whence the letter is framed  
who accordinglie thereunto may desire that the rather at his re  
quest, or vpon his suite, or for h's sake, or in regard of his liking  
the person may bee accompted of, or the action furthered. Bes  
ides, it may be added to the increase of a more speedie perfor  
mance, the loue, (if anie bee, or the occasion thereunto so;ting) we  
owe to him we commend or in whose fauour we write, either so  
lie for himselfe, or conueyed from his friends, his parentes, the  
consideration of his charge of wife, children or seruantes, the  
wrong offered, benefite to bee attained, or whatsoeuer other mat  
ter to bee deemed requisite or conuenient. Now from whence  
or out of what insigations, the matter of such commendation is  
to bee drawne, you haue in generall chapters of this booke al  
readie at large. The circumstances of which, and whatsoeuer else

hereby forwarnd, shall in the ensuing examples bee more at large deliuered.

An example commendatorie, wherein  
is recommenled to a noble man from his in-  
feriour, the conditions and behauiours  
of a person,

*Narratio*

*Commenda-  
tions of the  
party*

*Petition*

*Peruasio*

**I**T may please your Lordship, This Gentleman the bearer hereof with whome along time I haue beene acquainted, and of his qualities and good behauiour haue had sounde & large experiment, hauing beene a good time a sutor vnto me, to moue his preferment vnto your Lordships seruice: I haue now at the last condescended vnto, as well for that I know your Lordship to be now presently furnished of such a one, as also that there will hardly be preferred vp on a sudden anie one so meete as him selfe to supplie that place And thus much by your pardō & allowance dare I assure vnto you that if it may please you in credite of my simple knowledge & opinion to imploy him, you shall find that besides he is by partage descended from such, as of whome I know your Lordship will verie well accompt of, he is also learned, discrete, sober, wise & moderate in all his actions of great secrecie & most assured trust, gouerned in all companies accordingly: finally, a man so meete, & to this present turne so apt & necessary, as I cannot easily imagine how you may be serued better. Pleaseth your L. the rather for the great good will I beare him, & humble dutie I owe vnto you, to accept, imploy, and accompt of him. I nothing doubt but your L. hauing by such means giuen credit to my choice, shall finde him such, as for whose goodseruice, you shall haue further occasion to thinke well of mee for him, Whereof nothing doubting, I do refer both him and my selfe in all humbleness to your best & most fauourable opinion, from my house in B. this of, &c.

*A Letter responsorie to the same.*

**A**fter my verie heartie commendations vnto you, Sithence the receipt of your last letters and recommendations of P. B.  
into

into my seruice, I haue had small occasion either to write or send vn to you till this present. And for so much as vpon your certaine notice deliuered vnto mee in fauour of his preferment, I held my selfe so well assured in all thinges of his behauiour, as I doubted not thereupon to receiue him in place of greatest fidelity, I haue thought good heereby to let you vnderstand, what great pleasure I haue taken in his diligent attendance, assuring you that for manie vnexpected qualities, which I haue proued to be in him, I doe wonderfully well like of him, and that with so good affection, as I intend not to omit any thing that may tend to his aduancement. In beholding him oftentimes mee thinks he many wayes doth resemble his father, who in sound troth, I doe suppose, might haue bene intertaind with the best for his well deseruing. This bearer shall enforme you of some especiall causes, concerning my affaires in the Country whom I do pray you to conferre with, and to affoord you trauel for his present dispatch, which I will not faile hartly to requite vnto you. For your care had of my wants, and diligent supply of such a one I do many times thanke you, and haue promised in my selfe for the same to become a debter vnto you. And euen so I do bid you heartlie fare well. From the Court this of, &c.

*An other Epistle Commendatorie of the  
sort before deliuered.*

MY verie good L. I am enformed by this Gentl. the bearer thereof, that by meanes of one of your Chapleins, a motion hath bene made of his preferment vnto your L. seruice: and forsomuch as those his good freindes are not nowe in towne, who in respect of their account with your L. might stande him in verie good steade: vnderstanding his well-willing minde, and greate desire thereunto (for that I wish very well vnto his aduancement) I haue taken vpon me hereby to entreate (albeit I may not presume so farre, as to preferre a man vnto your L.) that it may yet please you vpon my speeches to haue the better liking of him. Assuring you that both by the credite of my La. F. who vpon verie good conceite towards him, wished his preferment, with her late deceased brother and last L. C. and also by the knowledge my

selfe haue had of him, and others besides, whom your L. hath in speciall and choise regarde, he is one so sufficient, and euerie way so well furnished to doe seruice to any honourable personage, as by tryall and prooue made of whose good parts and behauiour, your L. shall not reape occasion of ill conceit, to whome soeuer haue vndertaken to preferre him vnto you. And if it shall notwithstanding seeme farther conuenient vnto your L. to make stay of his acceptaunce, for some priuate causes hitherto vnsatisfied, I shall yet in his behalfe neuerthelessse become thus farre a suter vnto you, that this my recommendation may with your L. good fauour become a speedier meane the better (when it shall happen) to moue your L. good liking towards him. For which I shall thinke my selfe, as in many other occasions besides, vnto your honourable opinion most deeply beholden. In acknowledgement of which, and respect of my humble and dutifull regarde to the same, I doe nowe and euermore remaine your L. &c.

**T**hese two examples 'Commendatorie', are concluded to one effect, the foremost whereof with little alteration, may become a president for any commendation, whether it bee to fauour freindship, choyce, or account, and not vnto seruice at all, for that herein is shewed, in what sort men for their vertues may be recommended. Now if there be any other particular occasion in the person, besides these, inducing matter of god liking the same in place and stead of other, or together with the other may be then alleged, and the course herein delinered at all times indifferently to be obserued. And as these are from inferiour persons directed vnto their superiours: so will we sort out some others, that from Noblemen in like sort haue bene passed to their inferiours, examples whereof are in like maner herunto annexed.

*An Example Commendatorie, from a Noble man to his inferiour, wherein one is recommended to an office.*

**A**fter my verie heartie Commendations vnto you, where I am giuen to vnderstand, that you are in election, and it is also very likely you shall be pricked by her Maiestie, high Sheriffe

riffe for this yeare, of the Countie of Suffex and Surrey. This Gent. the bearer hereof, beeing one whom for many respectes, I do greatly fauour, and for his learning, skill, and honest visage, haue long time vsed and reputed of, I haue thought good by these (if it so happen you shall this yeare bee named thereunto) to recommend to your good allowance to bee receiued as your vnder-sheriffe for that time, putting vnto you such good and reasonable security as appertaineth, for discharge of the sayd office. And hereby also to pray you, that the rather for my sake, and for the especiall choice and reckoning I haue made of him, you will now before hand make certaine acceptance of his skill by refusall of whatsoeuer other that may bee recommend vnto you for the exercise of the same office, assuring you, for that I haue well known and prooued to be in him, you shall be so well furnished, as you would wish. And besides, in that you shall gratifie me herein, I will not faile in any fort I may to requite you. And euen so I bid you heartily farewell.

**H**erein is the honour and nobilitie of the personage great, lie to bee respected, who by so much the more his estate, countenance, or authoritie requireth it, by so much the lesse may it bee considered, that in the inditing of these letters he should with ouer large entreatie bee charged, but rather with fewer speeches, and lesse circumstances to demaunde what hee purposeth. The consuetudie whercof may bee gathered out of the examples ensuing, according whereunto, hee in whose fauour such kinde of Letters are to bee directed, (especially if the inuention beeing of his owne procurement be brought to bee signed) ought to take heede that the regarde of his honour and calling, in whose name the Letter passeth bee not by too great humilitie of tearmes in anie sort mispiled.

*An Epistle commendatorie, from a noble man, in preferment of his seruant.*

**A**fter my verie heartie commendations vnto you. This bearer hauing of long time serued mee faithfullie, and beeing nowe desirous

desirous to trauaile. I haue thought good heartilie to recommede vnto you. And forasmuch as by reason of your office of Lord Gouernour of V. it is likely there are manie places of good preferment remayning in your gift, vppon your followers to bee bestowed, I doe most heartilie pray you, that you will not enely for my sake bee contented to receiue him into your seruice, but that also in fauour thereof, you will in any place of preferment about you, do him that benefite and furtherance, as to one whom you wish thoroughly well vnto, you woulde performe. Heerein if my request may preuaile with you, I shall not onlie bee readie to thanke you, but in whatsoeuer cause you haue to vse mee, bee as willing to requite you. And so I doe bid you right heartilie fare well: At the Court this day, &c.

### An other example, wherein is recom-

*mended the cause and speedie  
furtherance of Iustice.*



FTER my heartie Commendations vnto your Lordship: where I haue beene informed by this bearer, beeing a poore Tenaunt of mine, of a certaine cause of his depending before you in her Maiesties Bench, and that after manie thwartings and euill practises of his aduersarie, the matter is nowe driuen to an issue, and tryall, from the benefite whereof by corruption of some kinde of persons, hee hath these three tearmes passed beene already detained, to his great hinderance, and almost vtter vndoing. I haue thought good vpon his humble suite to moue your L. in his behalfe, and to pray you that at my instance you will at some conuenient leisure examine the state of his matter, and beeing informed thereof at large, doe him that speedie fauour in iustice and right, as hee may not anie longer time therein bee deferred, but that notwithstanding any caull or obiection thereunto hindering, hee may before this terme passed in anie wise haue a tryall. In accomplishment whereof, besides that you shall greatly satisfie mee in respect of the poore mans



mans right, whereunto I with great regard to be giuen, you shall also performe addeed so charitable, as whereby you shal perpetuallie bind him, his poore wife, & children continually to pray for you. And albeit I nothing doubt herein your great willingnes and voluntary disposition to Iustice, yet that by reason of my request, the matter with more diligence may beharkened vnto, I thussoones pray and therewith all harilie doe bid your L. farwel, this of, &c.

**T** All these examples Commendatorie, belongeth three respect-  
all sortes of Letters Responsorie, in which is either flatly de-  
nied, absolutely allowed, or doubtfully accepted of, what by force  
of those Epistles are severally commended. Of either of these  
suites I haue thought good to set downe some directions, the diuer-  
sities whercof, at the choice of him that searcheth the same, may ac-  
cording to his present humo; be either rejected or followed.

*An example responsorie, wherein is denied  
what in the formost direction may  
be recommended,*

**P**leaseth your good L. receiued your fauourable Letters, and com-  
mendations giuen in the behalfe of M.L. with whom hauing had  
conference at large, I doe find nothing lesse, then what by your  
L. was of him deliuered, & in truth it doth not a little discontentme,  
that as well in regard of your honourable and earnest demand made  
in his fauour, as also that many great & vrgent respects, I stand deep-  
ly charged vnto you Lord. I cannot neuerthelesse herein perfourme  
what I would: For that (besides it is yet doubtfull whether I shall  
bee to the same place appointed by her Maiestie or no) if I bee cho-  
sen Sheriffe, I haue two yeares since giuen my worde and assured  
promise to my Lord of L. that I shal then accept of such a one to the  
exercise of the vnder Sherifwick as shall by him to mee be preferred  
According vnto which, standing nowe in election for this yeare as I  
doe. I am and euer sithence haue been yearely sollicit to the selfe  
same purpose. Whereof I thought it my duety to aduertise your L.  
by these, most humble crauing pardon of the same, in that I may  
not

not as I woulde, herein satisfie your vrgent and vehemente request. And so with my right humble ductie vnto your Lordshippe do take leaue. This x of Nouember.

A nother Letter responsorie, where-  
in consent and allowance is  
giuen to the matier re-

quired.



Y humble ductie remembred vnto your good lordshippe. The Letters directed vnto mee from the same, together with the Gentleman in whose fauor they were assigned, I haue entertained. And so much the more welcome were they vnto mee, by how much the more I repute my selfe honoured in that it hath pleased your Lordshippe anie waies to require mee. Touching the partie recommended, your Lordshippe doubteth not I hope, but that of the least of yours, I woulde make especiall account, the effectes whereof you shall in this perceiue, in that for the regarde I beare vnto your Lordshippe I will both repute of, and fauour him. Besides what other aduancement or preferment his owne desertes, or my aide may anie waies bring vnto him hee shall bee sure at all times to enioy it. Praying your Lordship in all other thinges as farr soorth to stande my grauous and fauourable good. As herein I shall not faile to accomplish what to the vttermost may bee helde meete and conueniente. And thus beseeching the Almighty to haue your Lordshippe in his eternall protection, I do in all humbleness take my leaue, from R. this seuenth of August &c.

The third Epistle responsorie, where-  
in is doubtfullie allowed or accep-  
ted of, what to the same was  
recommended.

**M**Y singular and speciall good L. I haue vnderstood by your last Letters, of a certaine fained and vntrue suggestion, deliuered by one of your L. tenants, against the proceedings to him supposed to be tended out of this Courte, according wherunto (albeit I was before time) not altogether vnacquainted with the clamorous condition of the partie yet did I neuerthelesse as by your Lordship was enioined; examine at large the circumstances of the cause, & for the better satisfaction of your Lordship, haue determined to set down vnto you the truth of the same. This R. L. whom your Lordship tearmeth to be a verie poore man, is not (as in simple shewe hee maketh himselfe apparantly to bee) but is rather such a one as from whom (being naraughly fitted) your Lordship might sooner draw ahundred poundes of his money, then halfe an inch breadth of his honettie. This argument wherof in nothing so much appeareth as in this one action, wherein against a poore man in deede, hee hath very iniuriously behaued himselfe, and hauing extorted from him his bonde nowe in suite (vpon some conclusion, though no good consideration at all) of the sume of one hundred pounde, goeth about vpon a nice quillet in the condition to prosecute the forfeiture of the same, which indeede by the direct wordes of the writing, is in lawe forfeited. For reliefe whereof his aduersarie complained in the Chauncerie, by reason of the prosecution of which bill, and notice particularie thereof giuen to my Lorde Chancellor, the said R. L. hauing diuers times agreede to comprimit the matter, and yet greedie as it seemeth to obtaine the forfeiture, stil crieth on for triall, whilest the matter is still in debating, for which cause the same hitherto hath onelie, and not other wise been delayed. And for as much as sithence your Lordshippes letter receiued, my selfe verie earnestlie haue trauelled to make some conscionable and quiet ende betweene them, yet wil the same in no wise on his parte bee assented vnto, by occasion whereof the extremitie of the lawe beeing verie like to proceed, hee is the next tearme without further delay to obtaine a iudgement, and so the poore man on the other side, to bee vtterlie vndone: I thought it not a misse in aduertising the substance hereof vnto your good Lordshippe to praie that in credite of what here deliuered, your Lordship would bee pleased to procure the saide R. L. to assent to some reasonable order, So doing, what in

conscience the poore man is then able to pay, in respect of the other charges, and purchase of his owne negligences; I holde not too ex treame to be out of the saide bond deducted, because in lawe he was something charged, though in equitie otherwise hee ought to haue beene clearelie quited. Thus in discharge of my conscience herein, hauing so much deliuered vnto your good Lordship, I do recom mend you to the protection of the Almighty. London this thirteenth of May.

**N**OWe after these Epistles, let vs enter into one strange commendatorie kinde, somewhat different from the order of the rest, beeing such as wherein the partie directing the same, beeing somewhat scant in deliuerie of ouer large & too credible speeches, thought good to mitigate the force of the same by the verie partes of extremitie it selfe, wherein of a merry conceit, or some other pleasant humoz, hee appeareth be ie vnwilling to flatter, in reciting the example whereof, because with many tedious precepts I haue now a good while wearied the reader, I may peradventure occasion some matter of recreation, which by the single shewe therein gathered, appeareth in foxt following to haue beene performed.

*A Letter commendatorie pleasantly conceited in preferring an vnprofitable seruant.*

*Ag. ratio*

*Humor*

**S**Ir, I do send vnto your view the bearer herof (a málshaped as you see, & as bold in condition as hee appeareth in shew) whom by al the superfluities of summer ale, that hath wrought in his giddie brain I haue bin requested to comend vnto you. And in as much as in putting so vnworthy a worthy in substance off so incredible allowance, if something behooueth I hide not the giftes which by great search in many a good hostery, tauern, & alehouse, he hath by long trauell & drowsy experience ere this time gained, to his insupportable credence I shall not spare in some sort to signifie vnto you, what in regard of al these I am let to coniecture. Trueth is sir, that hee is verie well studied in the mystery of Malt-wormes, and for his peculiar skill in discerning the nappy taste by the muthrowne colour of Sellar-ale in

a frostie morning, he is become a sworn brother of the rag-mans number, and therby standeth enioyned neuer to weare furrer or other lynng in the coldest winter, but onely the warmth of the good Ale, which inwardlie must heaten him: Besides Sir, if you haue occasion to credite him with a small parcell of money in dispatch of a journey, do but say the worde that it shall once lie in his charge, and you may stand assured, that it shall be laid vp so safe, as any liquor in the worlde can safe conduct it from his bellie. Take no care for your kitchen, butterie, or larder, for once a day hee loues to see all cleane before him. Little apparel wil serue him, for his Tiueries ensue weekly out of the Bruers melh-fat, His lodging hee reckes not, the Chimney floore, and Billets endes serue for a Featherbed and Coverings. When you haue most neede of him, you shall alwayes bee sure to go without him, if you delight in a Pigs-nie, you may by receiuing of him, be sure of a Hogshead: Great store of small liking you happily may haue to him, wee knowe not what woonders the worlde may rende out, for nothing is impossible where all things may bee compassed. It may please you for recreations sake to looke vppon him, so you bee not in case to surfeit, looke what ill liking you conceiue, report back againe I pay you in the inner facing of his chimney Casket. *Omnia sua secum portat*, hee is somewhat a foolosopher, for hee caries all his possessions about him, for *terram dedit filiis hominum*, hee must needs then haue a large dwelling. I pray sir, giue him good wordes how ill-fauouredly soeuer you fauour his acquaintance, for my part I request no remuneration for the preferment I haue tendred towards him. *proferamus*

Thus much, woulde I haue done, and more, long since to bee rid of him. His old maister being dead, it is necessarie some place to be pestred with him, hee makes great choyse of your housekeeping, if you can like to frame with him. Much more might be deliuered in the commendation of his woorthinesse, but that I leaue to rehearse it, and now sir for your owne appetite, I leaue to your contentment: Blame not me, but him that lead mee, and so forth to an end. Commende me, but not condemne me, for I shall once doe you a better turne, this is but the first, the next may bee worfe (better) I would say. And so fare ye well, &c. *proferamus* *Metanoia*

*Of Epistles Consolatorie. Chap. 17.*

Time is it now, I should leaue this last title of Epistles as hauing therof spoken already sufficiently, and giue my selfe to the deuotiue of the next, which are Consolatorie, the effects whereof are to bee bestowed on such as are greined, according to the waight or qualitie of the matter wherewith they are perplexed. And for that the life of man is circumcised with so many, and so vnlooked causes of sorrow and greife, as it many wayes needeth to haue the remedy of comforts to be applied vnto it, yet the equalitie of all sorts of minds not such as in one and the selfe same degree can accept and beare it: It shall therfore be meete and conuenient, that in deuising to peeble this sweete and gentle remedie to any troubled conceit, we doe so moderate the matter as that in the Discouerie thereof, we rather strike not to a farre greater impatience or extremitie of vnmensurable sorrow then before, vpon vtinelly thrusting forward, or ignorant pursuit of the same, seeing that the mindes of some, are of so high and incomprehensible stoutnes, as they thin in themselves and account it a slaerie to be ouerwhelmed with woes. Others againe so rife and so abundant in teares, as the least shewe of reprobation in them, induceth matter inough of continuall mourning for which cause, wee will sort these matters of comfort, into thre senerall orders. The first whereof shall bee at choyce, plainly and simply as occasion serueth to comfort or perswade, measuring our common calamities by the rule of Iudges, saring vnto a wise man, no one thing can returne cause of disquiet so much as the shroud of Althynesse and ignominious shame, neither can hee be hurt of any one without himselfe. These (the more sensible they are with whom we deale, and of greater capacitie) the more vehemently may we enforce by all sorts of forcible argumentes or examples. The second of these must by insinuation be entred into, as supposing a person of a high and stately mind, and in a cause not common to be censured, the weightinesse of whole greife suppressed by a kinde of vnconquered fortitude, wee woulde goe about to comfort. Wee may not with these deale, as in a case of ordinarie greife with the others, but rather by a more valuable meane, as  
who

who would say, in appearing to vs the invincible valour wee see  
 hold to bee resiant in their mindes, shewing to bee stainted  
 with the least touch of sweltring greife, wee doe offer our spee-  
 ches or letters to entertaine time with them, whose heartes wee  
 knowe cannot peeelde to any forcible sting thereof. And now  
 considering the great validitie of their wisdom, and a minde  
 in them so unconquered by any stormes of fortune, as is ap-  
 parant, wee can but encourage them stoutly to beare, what  
 others as weaklings doe lie groueling under. In which wee  
 shall finde greater cause to reioyce by the worthinesse of so good  
 by a minde, then other wise bee occasioned to greine for their sor-  
 rowes. The thirde and last likewise must in another sort be  
 conveyed, as finding the passionate and perplexed conceytes of  
 some, yet fresh bleeding vpon the heauie wounde of their sor-  
 rowes, we may not abruptly enter with them, into the iust oc-  
 casion they haue so to be distempered, but rather for the lenesying  
 of their greifs (for in sorrowes also to bee accompanied byedeth  
 often some comfort) seme to take vpon vs one part of their  
 euils, by declaration how greivous for some especiall causes the  
 same becommeth vnto vs, eyther for vertue or some other prayse-  
 able condition in the partie, by occasion whereof, wee doe euen  
 participate, as it were, with the greifes of them wee goe about  
 to succour. For commonly it is giuen to vs to mislike such  
 as dissent from our affections, and loue them againe, who make  
 themselves partakers of our euils. It anapleth also very great-  
 ly sometimes to extermate or lessen the cause of the greife, eyther  
 by the incertaintie of things casual, being in some respectes sub-  
 iect to fraillie, or by the hope of short continuance; as by the ne-  
 cessitie of the action which may not bee withstode, or by some  
 comfort or expectation left to mitigate the same. The reputation  
 also of wisdom, grauitie, the opposition of permutation of  
 times and seasons, the diminution of the occasion being nothing  
 so great or vrgent as wee deeme it, the insurance of the thing to  
 be a meane vnto Vertue; and finally, the common lot and con-  
 dition of all men, subiected vniuersally to misshap, to sorrowe,  
 greife, sickness, disquiet, iniuries, wrongs, opprissions, and all  
 kinde of euils, the generall reprobation whereof, aboute manie  
 things



things that may bee opposed, swateth commonly ouer the passions of the minde, by a deepe regarde of the vniuersalitie of the same, as that it smelt of all beateth doone, the weight of all kind of ill sorowes and conceitings whatsoeuer. Herein the quick sentences and pithie sayings of philosophers, may also bee a great spurring, and finally, all possible arguments that may be, whereby men are any wayes perswaded or led to forget their euils. In this place it is principally to bee obserued, that in administering comfort, speeches to the redresse of any mishaps, wee doe not by preferring of toies and sporting deuises, seeke to retriue them, for that albeit in times of pleasure, the humour of the partie might in some sort, be therewith greatly delighted, yet in causes of such extremitie, all persons for the most part, very hatefully doe endure the putting forwardes thereof, as too much impertinent to the heavinesse wherewith by sorrowfull remembrances, their minds are commonly amated. But if the cause be light, then may it not be much amisse to vse some pleasant deliuerance to such a one, especially whose appetite standeth any thing towards the same, but this also in such louing, sweete, and gentle sort to bee done, as that true comforts may seeme to bee mingled with those conceited pleasures. Neither may wee in any case seeke in haunting sort, to thrust into their private view, the present tranquillitie and happiness: wherein our selues repose, the obiection wherof were too ridiculous. For that as societie in miserie it selfe, leneth the force of the greatest griefes, so the opposition of anothers pleasure and freedom, is a consolue or sling to the want of any one that is distressed from the same. All these obseruations in causes Consolatorie are greatly to be regarded, whose uses being to be employed according to their severall suppositions, I leave to the discretion of the writer in what sort hee thinketh meete to haue their efficacies performed.

*An example consolatorie of the first sort; wherein A Gentlewoman is comforted of the death of her sonne.*

*Know him.*

**G**ood Mistresse P. I am forie that my selfe must become the vnluckie Messenger of mine owne infortunie vnto you, and that

that in the fore fronte of my letter is planted such extreame greifas  
 I cannot but extreamlie be waile, so often as I thinke of it. Ne-  
 uertheless, knowing vnder what motions we liue, and that aboue  
 our reach ruleth one, vnder whose becke the mightiest doe stoope, *Infirmities*  
 and the greatest are made subiecte, I must as my selfe, so likewise  
 perswade you, to tolerate all such chaunces whatsoever, as failling  
 from such absolute direction, to alter any one iote thereof is impossi-  
 ble, and to resist the same, fruitelesse and vtterlie vnauaileable. The  
 care of my selfe (albeit manie doe knowe howe much I tendred  
 that I sigh for) is not so much seeing by reason I am led to be assu-  
 red of the necessity of our decay, as the motherly pitie I haue always  
 perswaded my selfe to bee in you, and that I nowe alreadie do feare  
 least forgetting the directe square of our certaine living, you will  
 rune into such vntimelie sorrowes, as with manifolde teares will  
 hardlie bee washed, and with innumerable sighes, will scarcely  
 bee wiped awaie. But what shall I rehearse vnto you a thing to  
 sudden and vnlooked for, as I protest by the heauenlie maker and  
 ruler of all thinges, at the receipte of your last letters I neuer mistrus-  
 ted or once looked for to haue happened? Your teares I see euen  
 nowe awaite what I will saie, and loe, your imaginations doe alrea-  
 die deeme the matter I must vtter. At least wile if I shoulde seeme  
 further to dissemble the occasion of my greife, (and by hiding the  
 summe of all that may breede discontentment) to conceale what  
 nowe I am inforced to vnfolde vnto you, the discharged messenger  
 returned vncomplete, woulde bewray the effects thereof before  
 you. It is then your son, good M.P. whose want I am inforced to tole-  
 rate, & whose presence you must now henceforth determin vtterly  
 to forbear. Your last presage in commanding him to beseeue liuing  
 or dead, hath now returned his liuing to be discharged, & his earthly  
 coarfe vnlooked for, to be couered with cinders. Had I thought it the  
 (As by the Almighty I least mistrusted it) & had you prepared to haue  
 receiued him, as then before was required you could not more sone  
 haue assured me his returning, then I am able now to performe him,  
 at your present sending. He is commaunded to another, that before  
 did expecte him, he is swallowed in the gulf, that from the fore  
 most houre of his birth did he herto awaite him. *Allergria*  
 Nowe if you will  
 Gay hee was young and might haue liued, examples doe shewe that

younger then he haue died. If you will say, you loued him greatly. *Antiphora* God by your patience shall accept him the more worthilie. If you will say, you are sorie for it in that hee was vertuous: consider the worlde wherein hee liued, that might haue made him more vicious, Finally, to answere euery obiection that by you may bee affirmed, nothing herein can more fitlie be auented, then that in our life time wee see daily before our eyes to happen. Knowe yee not, that all things doe by little and a litle growe into ripenesse, and soorth with by degrees fall into rottennes: Hath not God vnto euery thing after their greatest perfection, included such certaine limites, that by and by they seeme to bee appropriate to their latest confusion? Is there any thing on earth so assured, that by vntaied incertaintie is not continually guided? Among all fruites and blossomes on the ground are ther not some that are sooner then others euen on their tender braunches, as it were alreadie ripened, and others againe that by longe lying are made rotten and mellow? All flowers spring not at one instant, nor all blossoms with one sole blast are scattered To man is appointed his certaine boundes, vnto which to bee attained, and beyonde the which not to passe, is alreadie limited. Your sonne as timelie fruite, so timely ripened, and as fitte for his season was as timelie gathered. It was necessarie by nature hee shoulde bee perfected, & the perfection attained, by nature also he was consequentie to bee deprived Onelie that his sicknesse was naturall and that in the continuance thereof hee wanted no attendaunce, the credite of others as well as my selfe can testifie. If Physicke coulde haue saued him, if Syrrups, hot potions, or other necessaries would haue cured him, if teares and prayers might haue kept him, you had yet in safetie receiued him. Hee is deade, hee is gone, wee must as-  
*Asyneton* sure him. Of his first sicknesse hee was whole, and perfectlie recouered, afterwarde from the Jaundise, though somewhat weakened, yet lastlie deliuered. But the inwarde moath that consumed him, would not suffer him to liue, which with extreame gripes assailed him, that beeing not able any longer to continue at the pleasure of God hee died. It is your parte therefore to bee nowe recomforted, and there in with patience to referre your selfe to Gods determinate pleasure  
*Peroratio* and iudgement, to which intent I haue taken in hand this midnights labour, after the receipte of your letters, which were to bee returned

ned the next morning earlie, by reason whereof I can no way satisfie what you write for, neuerthelesse resting hereafter to my vttermost power to pleasure you, and recommending my selfe also to your wooed curtesie, I ende this fourteenth of Ianuarie, your carefull friend, &c.

*An Epistle consolatorie of the same, wherein one  
is comforted in case of harde  
extremities.*



Seeing the instabilitie of worldly channes is such as permitteth no one thing liuing to remaine stedfast, or in assured staie or certaine condition at all times to endure and continue? no maruaile then (good Sir) if your selfe beeing a mortall man, framed of the same earthly substance and quality,

*Exordium*

incident to terrene frailtie, and natures imbecilitie, doe as other creatures alike participate the suddaine euils, and daily alterations there unto annexed: a prooffe whereof setteth chiefly in your present state and beeing, then which no one thing may induce a more serious aduertisement, of the vile accompt and wretched contempt appropriate vnto your liuing. And albeit diuers are the calamities wherewith not onely your selfe, but sundrie others your louing friends carefull of your present mishap, and grieued to see the vncouth and bitter chaunge wherinto you are hapned, are continuallic afflicted, in so much as there is not the stoniest and flintiest minde of all that euer haue knowne you (your desperate vowed enemies onely excepted) but doe in some sorte or other, bewaile, and as it were grieve to see the vnaquainted yoke therof, with such extremitie to be cast vpon you, I cannot yet but greatlie commend the inuincible *fortitude* of your high and noble minde, who by how much the more, the vehemencie of these sorrowes are to you vnknowne, and therefore the more vnused, do notwithstanding by so much the lesse permitte, the mighty power of them to rule or beare swaie ouer you, neglecting or (which is greater) despising the sharp pricking sting thereof, who by the deepe pearcing force of the same, is wooed to gall the remembrance of manie others, and (as it were) by a forcelesse contempt

*Synonymia*

*Epitheton*

*Metanoia*

*Auxesis.**Concessio.**Heiosis.**Esiologia**Metaphora**Epistemon*

tempte of such validities) not onely not giue any token or signe at al in their vttermoſt practiſes, but ſeeme rather to triumphe ouer the ſtrength that thereby they had wrought, and by an aduiſed, ſage and woonderfull modeſty & diſcretion, plainelic to extinguiſh and put from you the furie of the ſame. Manifoldly I muſt confeſſe haue you hereby deſerued, and much more euill, by the wiſe and moderate entertainment of theſe troubles, hath to your aduerſaries beene tendered, who in nothing ſo much do reſtynſatisfied, as that in ſubduing your body, they cannot alſo yoke and bring vnder by whatſoeuer extemitie the courage, and ſtatelie progreſſion of your high and vnconquered minde. Wherein there is left in my opinion great cauſe of comforte euen in the verie greateſt of your miſerie vnto you, that in the conſtant indurance thereof, you haue power to puniſh them that would diſturbe you, and that in the perplexed imaginations of their owne wicked and malicious enuie. Neither may this that you ſuſtaine be rightly tearmed miſerie, or ſuch a one as your ſelfe ſeeme to be accompted miſerable, whoſe minde in the verie captiuitie in ſlicted vppon this your bodie is thus freedde, and accompanied with ſo ample and ſweetened libertie: For theſe kinde of troubles as they are worldlie, ſo haue they power alſo vpon the worldlie partes of a man, & therein are cohibitions of all ſuch earthlie delighthe, as ſauouring more vnto the ſatiſfaction of a ſenſuall appetite, then conducing to the excellencie of the inwarde minde, doe breede that ordinary reſtraint wherewith men mortally conceited, are for the moſt parte troubled. But to the ſweete imaginations of a pure and innocent minde, what is left wherewith to be diſcontented, but onelic to haue committed any thing vile, wretched, or otherwiſe ill beſeeming the vertue and excellencie wherewith the inward partes thereof are throughly indued. How many waies then are leſte vnto you to reioyce, vnto whoſe eies the continuall thirſt of vertue it ſelf hath long ſince laide open the momentary pleaſures of this worlde, the liberty whereof is vnto a worthy conceite a meere ſeruage, in whoſe ſickle and tranſitory affections repoſeth ſo ſlender aſſurance, and whoſe efficacies contemplate no other then vaine and fooliſh obiectes: ſeeing that you haue thereby ſo well perceiued how much the inſtinct of a braue and delicate minde climbeth far aboue the reach of the body, with a pleaſant and vncontrouled liberty. Theſe thinges (impugning

ning I must needs say a corporall appetite) permit you not, for such losse of riches, possessions, children or freindes to become passionate, or ouercome with extreame greife, albeit participating as we doe with such naturall causes, I doubt not but therewith you are sometimes touched, though at no time conuincd. For which cause as often as you happen to fall into the remembraunce of the same, suppose with your selfe that in time, the bitter sting may yet be repulsed, and that the lotte that is fallen vnto you heerein, is no other but the common reward and hatefull disquiet of the worlde, wherein the most noble and worthie minds are commonly the most vehemently assaulted, and with deepest extremitie by such kinde of meanes pursued.

The recordation whereof, may returne vnto you one principall and great occasion of comfort, in that by distinction of your worthinesse, though you bee partaker of common trouble, yet are you sequestred from the entertainment of a common opinion. It doeth not a little reioyce mee to see that with such impregnable stoutnesse you doe so farre forth endeavour to resist your appetites, wherein (besides the expectation of that which is incident also to these alterations, a chaunge, I meane, and reuocation of woonted pleasures) you shall in the meane time giue greater glorie to your actions, in not appearing for any worldly estate, riches, or contentment to bee surprized in your imaginations. Praying the comfort of all comfortes to bestowe vpon you the dewe of his heauenly grace in assistance of your extremities, I take my leaue, this of, &c.

*A consolatorie Epistle of the third sort, wherein a Gentlewoman is comforted of the death of her husband slaine in the warres.*

**A**lbeit my selfe (hauing received the sorrowfull newes of the vntimely death of my dearest kinsman, and your deceased loving husband) was in the first hearing thereof so greatly troubled, as by reason of the greife then presently conceiued for the same, my selfe vnhappy might seeme to neede that comfort, which now I go about to bestow vpon others: Yet weighing in my mind the

*Exordium.*

state wherein you stande, and beeing also informed with what great extremitie you haue entertayned the newes of his losse, I cannot but in respect of the great loue I ought to him, and remembrance of the like care, wherewith hee principally entertayned you, enforce my penne hereby to yeelde vnto you those comfortable speeches, by the veritie whereof my selfe in so great a storme of greife, coulede hitherto as yet bee very hardly satisfied. It was deliuered vnto mee by my brother F. B. that beeing nowe a Moneth or somewhat more passed, since by Letters out of H. the maner of your husbantes death was vnto you reported, you immediatelie vppon the reading of the Letters grewe into so great aboundance of teares, and to so woonderfull impatience, as hauing euer sithence continued the same, you will in no sort thereof bee recomforted. Assuredly my good Coosen, I must needs conclude with your owne speeches, and the waight of your interchaungeable likings, that there is great cause left vnto you to become sorrowfull, as hauing lost the cheife & principall iewell of all your worldly loue and liking, the fauoured Companion of all your pleasant and youthfull yeares, the entire comfort and solace of your pleasant happinesse, and such a one, who aboue all worldes, or any earthly estimation at all, accounted, honoured, and entyrelly receiued and loued you: but that you haue so great and vrgent cause of extremitie to continue with so hard impatience as you doe, it befitteth not, it is vnnessearie, yea it is in my iudgement of all others the most insufferable. For when it is not denied vnto you, that you haue cause to mourne, that it is fittest vnto the matter of your loue, to weepe ouer him, & bewaile him, it is then thereby intended that there must be a meane therein, that the force thereof must be limited, that the appearance beare shew of discretion. Do we not all know I pray you, and are witneses that he was a mortall man, that as our selues he was borne, vnder the selfe same condition, that hee must once die, that he had his time set, beyond which hee might not passe, and that God who gaue him life thus long to liue with you, hath nowe called him againe from this earth to leaue you? Are we ignorant that Nature compelleth the wife for her husbante, the husbante for his wife, parents for their children, and kindred for their kinsfolke, to weepe and lament? But followeth it not also therewith that the losse and want of them beeing layde downe

*Metaphora**Narratio.**Paramologia.**Allegoria.  
Synonymia**Auxesis.**Anadiplosis.  
Esiologia.**Synonymia**Climax*



downe by an immoueable necessitie : wee can by no meanes afterwarde bee in hope to reclaime them ? What great follie doe wee then commit in thus searching after the ghostes of our deceased freindes ? Or what other thing doe we therein performinge, but yeeld a playne demonstration, that our teares are to no other end, but to bewaile them, because they were mortall ? whome death coulde neuer haue shunned without they had beene immortall. Are wee not eftsoones put in minde by the common casualtie of all things, that there is nothing stable, that continually Kingdomes decay, Prouinces are shaken, Countries destroyed, Cities burned, townes wasted, people consumed, and that it remaineth a thing ordinarie with vs, dayly to bee conuersant in these euilles, the losse of all, or either of which, (if they may bee accounted euilles) why then doe we giue our selues by vnmeasurable greife, to a perpetuall continuance and renouation of those euils But you will hereunto alledge, that it is loue that enforceth you vnto the same, and that such is the continuall remembrance you haue, as you cannot forget him. Alas howe fruitlesse is this loue, and zealous remembrance in the deliuerance thereof ? Howe farre sequestred is the vehemencie of the same, from the searched recompence ? Why learne wee not rather of the wisest and woorthiest, how to mitigate the impatience of our owne imperfections ? In whose precepts, examples and counsels, if the immoderate vse or entertainment of any thing bee forbidden, shall wee not then in this, aboue all others be cheitly reprehended, when wee enforce our selues by continuall Meditation of our losses to shedde so many teares to no purpose ? What if your Husbände had not nowe died at this instant, hee must, you know, haue died, he could not alwayes haue liued. Yea, but hee died you say, vntimelie, what call you vntimely I pray you ? If in respect of the force preuayling vppon him, whereby he was slaine, you name it vntimelie : then doe I graunt vnto it : But if in regarde of the time of his life you affirme it, I denie that the same may then bee sayd vntimelie. For why ? hath not the eternall Creator of all things ordered by his diuine wisdom each matter to passe his course in sort to himselfe best becomming and most pleasing how can you then say that to bee vntimelie, which by his heauenly moderation was so appoynted ? Assure your selfe if hee had then beene

*Erotema.*

*Metaphora*

*Merisima*

*Dialysis.*

*Erotema.*

*Antithesis*

*Antiphotia.*

*Etiologia.*

*Afyndeton* beene at home with you, hee had also died, you could not haue pre-  
uēted it, his houre was come, so was it deternained, which way could  
he shun it.

*Antipophora* What then greiueth you in this action? Is it that hee was slaine?  
Consider with your selfe it was in his princes seruice, his death was  
thereby the more honourable, for in so doing, he died as a man, as a  
souldiour, as a Gentleman. Yea, but you shall neuer, you say, see him  
more? True in deed, but what of that? Is this death now greater then

*Auxesis.*  
*Antipophora* his absence before? Yes forsooth it is indeed, and why? because you  
had hope then to see him againe, which by this means is taken away?  
very well, You did then while hee was liuing recōfere your selfe with  
hope, content your selfe now with necessitie, because it must needs  
be so, and you can no wayes amend it. Is not this an ende sufficient  
to determine all sorrowes? If you weepe, lament, cry out, and be-  
come griued, requisite were it the same should returne to some end  
that all your care, sorrow, greife, lamentation, or what els should not

*Erutema*  
*Synonymia* appeare fruitles, that the intendiment & determinatiō therof should  
be to some speciall purpose. See you then herein is no supply, the ef-  
fects are bereft, the end taken away. Bee not then so fond, as to be-  
dew that with your teares, wherunto belongeth neither redresse nor  
meane of recouerie. Who is he that would be so mad, as to cry vnto

*Afyndeton*  
*Epiphonema.* him of whom he might be assured neuer to obtaine remedie? by cun-  
ning art beasts we see, though they be most fierce, are tamed, a meane  
is found wherewith to breake the Marble, the Adamant howe hard  
soeuer it be, may by deuises be mollified: Only death is of such force  
as no wayes can be conuincd,

*Paradigma.* At the least wise, if neither of these argumentes might mooue  
you to suppress your exceeding sorrowes, you must finally con-  
sider that wee are Christians, and by the benefite of this corporall  
*Merisimus* death, doe make exchange for an vncorrupted life, that the with-  
drawing vs from this vile earthly bodie of Clay and filth, is a com-  
mutation to a sacred and heauenly progression, and that wee haue  
nothing left vnto vs, in all the trauailes, cares, disquiets, and heauie  
turmoyles of this wearisome liuing whercof to reioyce vs, but the ex-  
pectation wee haue of happines and euer flourishing gladnesse. Sup-  
*Amisibess* pose the Ghost of your husbande were heere present to see you in  
all this extremitie, what thinke you would hee say? Howe much  
*Procatlepis* disfor-

disordered imagine you woulde he thinke you to bee in your affections?

And were it not that so manie coastes had seuered him both by lande & seas, peradventure wearied with your bitter out cries in the conceited image and shape of death, you might in apparance heare him, in these like speeches accusing and rebuking such your distemperate actions. And with breathing spirit to cry out vnto you saying *Protopopais* What is it you goe about? what meane you by teares to search out for a thing so irrecuperable? Why torment you your youthfull years with such vnprofitable, or rather as I may call it, desperate kinde of mourning? why with such vniust complaints accuse you Fortune, & so often doe appeale death, and destinie of so hamious trespasse? Is it for that you enuy my happy state, so soone transported from this vn towarde soile, to a more prosperous felicitie? thus credit me, and in this sorte (were it possible he coulde speake to you) woulde hee accuse you, in which consideration, were there not iust cause think you *Metastasia* (of such intemperance) why you shoulde be greatlie ashamed? Belieue me good Cofin, there is neither profite or liking at all, of this bitter continuance reaped, you haue already waded sufficientlie in your teares, you haue mourned for him in earnest loue as becomed a wife, it is nowe high time you bee after all this comforted. Thinke that the greatest storme is by time at length ouerblowne, superfluitie of coales encrease rather heate then flame, the ardencie of affection, with vehemencie sufficient may bee expressed, though not by extremite enforced. what should I say vnto you? You may not as other foolish creatures, that are neither gouerned by wit, nor ordered by *Eretema* discretion, make your selfe a spectacle to the world, but rather with such temperance (for euē in this extremite of sorrow, is also planted a rare patern of modesty) seeke in such maner to demean your self, as *Allegoria* the lookers on may rather pittie you, by insight of your great discretion, then in this sorte to tormente your selfe by a needlesse supposition. Much more haue I considered with my self, whereby to satisfie my greued imaginations, in which beeing recomforted, and reposed in my secreete thoughtes, I haue deemed it necessarie hereby *Paradigma* to impart the same vnto you, beseeching that as well in regarde of your selfe, as the little pleasure your friendes haue to beholde you in this strange kinde of perplexitie, you will enjoy the fruites thereof *Parenthesis*  
of *Petersonis*

of with such sufficient contentment and satisfaction as verie heartily I doe wish vnto you. And euen so tending my selfe in all chinges to your courteous and gentle vsage, I doe heartily bid you farewell, S, this of &c.

**T**Duching these Consolatorie Epistles. It is to bee intended that ouer and besides the examples formerly deliuered, their vse is also in causes of banishment, losse of parentes goods, or friends, in times of imprisonment, slander, persecution sickennes, in miserable olde age, or plagued by disobedience, in all successe of mariages, in pouertie, and finally in whatsoeuer grieve of minde, trouble, or aduersitie. In each of all which is as I said before, bled a great efficacy of perswasion for the mitigation of the same, by laying the troubles and vncertain state of the world with innumerable euils annexed to the turning wheele thereof the communitie of the mischiefe to all, who though not with the selfe same, yet in some sorte or other are alike disquieted, that the best way to expell the grieve thereof, is by meditation of our estates, the condition wherein wee liue, the inenitable force of that which is befallen vs, which because wee are worldlings must needs in like sorte betide vs, howe neare thereby wee may be drawne in contempt of earthlie vanities, the inticing baites, whereof are enuened with so manie and sharpe popsons, that troubles are sent vnto vs from God, to call vs thereby home vnto him, that they are the scourges of our disobedience, that by such meanes wee are discerned to bee his children, that by patient sufferance, and entertainment of our harmes, wee doe nearest approach vnto him, who beeing in humane shape on earth, conuersing with men, was persecuted, slandered, tooke vpon him the most despised estate of pouertie, and by cruell death was constrained, that they who are cloyed with most aboundance, haue therefore the greater charge laide vppon their neckes, and that no one though they are nearest to destruction, the height of whose estate, ofentimes occasioneth their vntimely deathes: finally, that it were bootlesse to strue against their forces, in that we thereby see me ignorant of Gods pleasure and ordinance, who working all things vnto the best, knoweth perchaunce the punishment to bee most fit-  
test

test for vs, where with if wee were entangled, no might happily  
 lie forgette him, and become carlesse regards of his high and might  
 ty excellency. So and in such maner may we waite in these actions  
 whereof hauing now deliuered sufficient, we wil adde herunto one  
 example more, and there with of this title conclude.

*An example consolatorie, pleasantly  
 written to one, who had buried  
 his olde wife,*

**T**He posting newes hitherwarde of the late decease of my good  
 old mistris your wife, hath made me in the very going awaie of  
 mine ague sit, to strain my selfe to greet you by these letters. In  
 the inditing wherof, I many time praied in my thoughts that I were  
 as readily deliuered of this my tertian feuer, as your selfe are in mine  
 opinion deliuered by such meanes of a hateful & very foule encom-  
 brance. I doubt not sir, but you doe now take the matter heauilie,  
 being thereby dispossessed as you are of such an intollerable delight,  
 as wherewith you were continually cloied by the nightlie embrace  
 ments of so vnweldie acarcase, I haue, I must confesse, verie seldome  
 known you for any thing to mourne, neuerthelesse, if by such means  
 you be happily constrained to change countenance, I haue prepared  
 a golden boxe wherin I meane to consecrate all the tears you shed  
 for that accident to *Berecynthia* the beldame of the Gods, as a relique  
 of your great kindship and curtesie.

Beleeue mee T. I am forie that mine ague had not leste mee  
 and that I were not now in L. with thee, were it but to viewe thy  
 lookes and manlike behaiour, after so harde a bickering and incoü-  
 ter wherein thou was berefte a hearte of golde so dantie, as I  
 promise thee to some graue sober fellowe, might haue becöme pre-  
 tie conceited, and a verie sweete piggs nie. Well T. thou must  
 needes loose her. *ferendum est quod mutari non possit*, bee not sadde  
 I pray thee, we will finde out a better match wherewith to delight  
 thee. Thou must consider that it is requisite that all things should  
 bee done with in differencie, shee hath left a thousande pounde in  
 goodes, and a C, markes by yeare vnto thee, let that content thee :  
 what though she was not married a moneth to thee, thou must be a pa-  
 cient

cient man, her long continuance with so much wealth might peraduenture haue glutted thee. The gods haue become more fauourable to thy young yeares, then thy selfe doest consider of. Shee might I know haue liued longer time for age, (for foure skore yeares olde I graunt is nothing) the woman also in very good plight too, by Saint Margery : but what of that, wee must, as I said before, beare with necessitie. I praie God thou beest not overcome with sorrowe, but thou maist take it quietlie. There bee men in the worlde that are so carelesse of their fortune, and so very fooles in their wishing, as they coulde contente themselues greatly to be in the like predicaments with thee : but thou I assure my selfe art of a cleane contrary opinion, I swear no more good T. I am perswaded alone that vtterly discontenteth thee. But hearest thou, play not the madde man for all that, I will rather comfort thee my selfe, then that thou shouldst die for sorrow.

One thing greatly misliketh me, I heard say thou tookest an oathe vpon her death bed neuer to mary againe? See how loue may leade me? Good God it is strange? I promise thee I could hardly be perswaded thou didst so, without I should hear thee swear it. Be not so ottrish good boy, remeber thy self, and think on the Philosophers words : *nobis solum nati sumus*. Thou maist haue a wife man, and become the father of ninetie nine children perchaunce ere thou die. For weare thou nothing good T. but building of monasteries & entring into religion, for these my selfe dare vndertake thou neuer wilt nor meadest to doe, I woulde faine talke longer with thee, but I am weary, and therefore intend to leaue the expectation of the rest, till I fortune to see thee. Fare (as otherwise thou canst not chuse) well, hauing neither olde wife nor feuer, wherewith to encomber thee. At S, this of 8cc.

**W**hat answer may be returned to all or anie of these Letters, is to bee expected according to the grieve or present condition of the partie. The efficacie of the one whereof may bee such, as endureth small arguing, and the inclination of the other so simple, as beareth with what soeuer may sounde vn to them comforting. But so; because the labour were endlesse to measure by writing, the affections of each one in particular, I will onely set downe so; this one sournie, the generalitie wherof may

may be inferred to the circumstances of any other. A Letter Responsive therfore vnto any of these Epistles, should in the generall parts thereof containe (as sameth mee) a Remuneration or frendly acceptance of their good wills, that so haue bene employed in comforting, and (if the partie so thinke meete, or the occasion so standeth) to commend the wiselome, learning, fauour, care or liking of him that so writeth, and therein also the good effects, the same hath wrought, if some thinges (that may bee alledged) did not impugne it, shewing his counsel is far lesse vehement then our euill, and therfore swageth not in respect thereof, in our minds so much as might haue done with many others. In conclusion, that we acknowledge neuerthelesse his great discretion therein, and that deserued account of his trauell. Each of which places, howe they are to be distributed appeareth in the example following.

*A Letter Responsive to be conferred to an  
Epistle Consolatorie.*

Good brother, I haue receiued your kind Letters, wherein carefully, discreetly, and effectually, you haue endeououred to minister sundry comforts to my diseased minde, in all which I confesse you haue dealt with mee as appertayneth vnto a faithfull, courteous and louing brother, whereunto as much as possibly may be expected, I yeeld my selfe vnto you for the same most bounden and allured. Neither will I wrong you so much as to denie that in perusing the contents thereof, I was not sometimes by the force of your arguments a little withdrawne from the deepe consideration and hard suppose of my present euils, but entring againe into mine own estate, and finding how mightily the shewe of my forward mishaps swayeth ouer my maistred spirites, I doe imagine the greatnesse of my losse to be so much, as in comparison whereof, whatsoeuer you haue deliuered either in the mitigation, or qualifying of my harmes, seemeth farre lesse in quantitie, then the smallest that may bee conceyued of all mine euils. Folly were it for mee to thinke, or you to beleuee, that the pensiue imagination of a thing so neere, as whereupon concerned erik, the summe of al my ioyes, pleasures & happinesse, coulde with the vehemencie of a fewe speeches (more of zeale then equitie deliuered) bee suddenly remooued. But (as hath the



*Amichus*

die adage) *Omnis quare valetur et la confilia agit et damus.* For cou-  
sell is plentifull in euery one whose conceits by freedom are exempt-  
ed from any passion at all. Take it not to good brother, that I think  
you not for me, as well as my selfe, to be a partaker of my greife, for I  
know it well you are, but yet the one proceedeth of charnesse, the  
other of extremitie, you in pittie of my sorrowes, and I in the very  
touch of mine euils. What time may do I cannot tel, to weare away  
what presently I feele to be forcible vpon me, yet feare I the worst,  
but will giue my selfe notwithstanding as much as in me lieth, to the  
practise of your counsels. How euer the case standeth, I must acknow-  
ledge, that very waightily you haue dealt concerning me, and for the  
same will neuer cease to thanke you. Fare ye well, this of, &c.

*Of Epistles Monitorie and Reprehensive.**Chap. 13.*

**I**n this place wee will conclude our Epistles Consolatorie, and  
I passe out of the same title to the next thereof, which are Moni-  
torie and Reprehensive. The one part thereof being Monitorie,  
consisteth in forwarning to the vnerperienced such matters as  
hee knoweth not, in sort as if therewith hee shoulde bee thorough-  
ly acquainted: the other, in skilfull explaining the offence of a thing  
faultrie, which standeth vpon to be reformed. And insomuch as there  
be few men that gladly like to be supposed ouer much faultrie, or  
loue much to be rebuked for the greatnes of their errors, the or-  
der therefore of these monitorie, in setting forth what may be coun-  
ted offensive, shall not accuse but admonish from the greatnesse of  
smallnesse of the same, qualifying the bitterness of reprehension  
with a certaine manner of prayer, how euer desert doe assew to the  
furtherance thereof. For in a gentle condition of minde, not alto-  
ther bent vnto euill, to suppose that the greatest part is the better  
inclined, and it also in some good measure to commend, breedeth  
no small incouragement to doe well, hee to whom the admonition  
passeth, hauing meane thereby to thinke that his behauiour is not so  
far ouergrowne, but that presumption of his Vertues do yet sway  
in mens opinions, or at the least wise imagining that men are ig-  
norant altogether of that, whereof they seeme to take no notice at  
all, he will study the rather to hearken to such wholesome directi-  
ons,

ons, and accordingly to refoyme his maners thereunto betimes. And verily (as you haue befoze in the examples Disualorie) so in this also it would not be amisse where wee see an offence but newe beginning, to induce many good conditions of the partie to bee opposed against the same, and to lay befoze him, howe ill sounding it would bee to the due commendation of the other, to bee touched therewith. And otherwise where wee see an inclination (though no matter in action) to euill, to say, that not so; that wee see him spotted with such offences, wee do warne him from their forces, but to the intent he may thereby the better be instructed, in the vilenesse and discommended partes of the same, or that because wee are for the most part led a way and easly sliding into euill, wee set befoze his eyes therein, the hazarde and inconuenience of such euill. Now if the matter be so far forward, as we find it a plaine and open imperfection in him to whom we write, let vs then consider the weight or invaliditie of the action, which being so monstrous or notorious, it then needeth not admonition, but sharpe reprehension, and is thereby secluded from the partes hercof, but not being intolérable in his age or estate, in whom the same is found, then shall we not aggravate, but extenuate the apparance thereof, shewing that it is a thing common for men to fall, chrestie young men, who by the furious sting of their youth, and want they haue of aged experience, are hastily led thereunto: but yet therewithall howe many wayes necessarie it is, that he be withholde from the same, least happily the long intertainment giuen to a fault, make it seeme a great offence, and consequently bee by thereby led into far more dangerous euils. Hereupon may we manifest vnto him our loue and tender care wee haue ouer him, compelling vs for such cause to forwarne him, declaring that our selues falling into the like errors, would be glad at his hand to find the like, if the skill and experience of the partie might so much performe. Another kinde of admonishment or reprehension there is also, when men deals with those who are highly befoze them in account, vnto whom eyther imminent danger or occasion of great hate or dislike pursuing the same, forbiddeth in expresse manner to vse any termes, insomuch as their estate (being peraduenture losse, and of power to commaund or sway ouer vs) will not admit by writing to intermeddle with their actions, and yet happily

by reason of some hard dealinges offered vnto vs, or our freinds, might serue much to preuaile in one sort or other to giue them notice of it, whereby to auoide (if it be possible) the expected vehemencie and intolerable support of the same. With such men to deale, behoueth it at least wise we be compelled therunto, to make a recitall of many vertues, such as might be commendable and beautifying vnto so great estate and authoritie, and therewithall set forth the two things to the vttermost of that we wish to be in him planted: and faintly also we may suppose those Vertues to bee insinuate in his person, and how much they are furthering to his name and reputation, by occasion of which, we may in the contrary haue meane to lay open all those vices, the supportable burthen, vileness, and execrable hatefulness, or what bad purpose soeuer is in the concluded, and shew how much they impugne the state, rule, or authoritie of any one, what blemish they cast vpon him in whom they are frequented, howe they destroy the good parts for which men mightie and gracions haue desired to be commended, the conceite whereof may be with such facilitie and excellencie carried, as that he to whom we write, shall with some insight thereinto, receiue a speciall view of his owne faultinesse, yea and by the couertnes of the same, may also participate within his owne imaginations, the particular loue and hate generally attributed to either of both, wherein what other thing shall we goe about, but in silence to admonish or reprehend what in each of those ought to bee refused or followed, which manner of writing perfozmed to such ende and example, without shame and blushing at all, each one may lawfully vse, other wise palpably to asseme, those vertues and prayles to be in a man in whose actions (becomming most notozicus in all kind of apparance) no one thing is to be found so pleneifull as very wickednesse it selfe, this were a flatterie most detestable, and of all others most filthy, to be in any writer receiued: yet such kinde of admonishment or reprehension as is before recited, is pectily alledged to haue bene used by a certaine poore man, who neighbouring nere vnto one worshipfull and of great account in calling, but therewith moze practising with vehemencie, then honestly vsing his knowledge of the lawes, had sustained a mishap by an Ore of the Gentlemans, who being a fierce beast, had goared a Colwe of the poore mans. The poore man hauing receiued wrong, and doubting

ting howe to haue recompence, by reason that the Gentleman was of as noted authoritie as knowne hardnes, and to whome expressly hee durst not complaine of the iniury, deuised yet this subtilty wherewith to entrap him. He commeth to this great mans house, and being brought to his presence: Sir (said hee) I am come to deliuer vnto your W<sup>or</sup>ship, who are a Iusticer in place, for righting of wrongs done and committed, a matter very conscionable to be respected, and for which in my opinion there ought to be made a recompence. An Oxe of mine being a naughtie beast, through the default of mine owne sence hath goared a Cow of your W<sup>or</sup>ship, which is now lost and dead by the mishap thereof. Saidst thou so said this greates man, by my faith thou must then pay for her. And good reason too, said the poore neighbour, for it was a willfull offence but and if it please your W<sup>or</sup>ship, I will ke mine arrande, for in truth, it is your Oxe that by default of your owne sence hath entred my ground, & goared my Cow. Oh then (quoth the other) the case is altered, we will talke thereof at some moze leasure hereafter. So to holobeth the poore man happily departed without recompence, yet at the least by this pretty deuise he made the Gentleman to vnderstand his fault, & so far as hee best might, did both admonish and reprehende his owne harde and iniurious dealing by so witty a conclusion: for had hee not thus gone about the bush, it is like he had one ly bene frustrate of recompence, but also boide of any sentence at all of wrong, which by this handling the matter, was by the Gentleman selfe clearly, on his part aduodged. Infinite sortes of these, as well in the wise sayings of Philosophers, as in other written histories are extant, which for breuitie I omit and leaue to the desirous thereof, for their better satisfaction, and hence will proceede to the examples of these two seuerall sorts of Epistles.

*An example Monitorie concerning  
a stayed and well gouerned life.*

THE execrable force of mischieuous euill, is such, and the Exordium maleuolente disposition of the heauens to some people so great

greate, as that hauing once throughly planted the fatall sting there of in the mindes of many, it seemeth they bee created to non other ende, but onely by daring to perpetrate whatsoeuer matter of villany cometh in their mindes, to purchase to themselves with the determination of a shamelesse life, the limited rewarde of a shamelesse and ignominious death: This inchaunted course, perceiuing in these dangerous times howe much it hath bewitched the estate of the whole worlde, and considering with my selfe, that by reason of your fathers late decease, you being a greene youth, voide of experience, bente to the triall of all companies, richlie possessed, and wealthilie endued, are nowe left into your owne handes, and thereby deliuered from the paulsible and quiet moderation of a faithfull and louing guide, vnto the endlesse reach of a youthfull, carelesse and vncontrouled libertie, hath moued mee in respecte of the care that euer I erst had of you, beeing yet but a childe, and in assured testimonie of the memory I haue otherwise protested to the ghost of your deceased louing parentes, to admonish you of some fewe things, for the order and conseruation of your liuing, beeing a course so important as that in the admittance and exercise thereof, cannot but consist the scope and afterfruition of all your happinesse, and benefit whatsoever.

*Paradyssa*

And first of all, will I call vnto your remembraunce, that beeing the sonne of so vertuous a father as you are, howe greatlie it importeth vnto your estat to bee well gouerned, that as well the precedent vertues, as auncient possessions of your ancesseur, may in your person be resiant, that of your deceased parent (as well as in corporall shape and fauour) you beare (in minde) the very true image & portraiture, that you stand not more in; your actions vpon the glorious name or title of a Gentleman, then of the very true and worthe conditions and behauiours, that rightlie doe produce and make a Gentleman. And albeit I finde no great apparante cause (your youthfull heade and vnstayed state of headstrong liberty onely excepted) that may induce any argument or supposall to the contrary but that you are of such and so worthe regarde, as that in your life and conuersation, you deeply ynough do conceiue of all or any part of these instructions or admonishementes, which I now goe about to offer and preferre vnto you, yet knowing how manie, and how sundry

drie are the coils wherewith our mortall state is endangered, how diuers are the motions to wickednes, and how many waies we are ready to fall into the crooked paths of the same, I coulde not but warne you, that cemming euen now into the middest of the worlde as you do, you shall find sundry baites and allurementes drawing you into the worst and most vilest parts thereof, that vnles you were directly gouerned with the right rule and square of an honest and sober life, twenty to one you would not onely fall very depely into the inconueniences thereof, but (without great & vnexpected matter leading you to the contrary) be drowned & ouerwhelmed in the gulfe thereof for euer.

You must call to minde, that liuing in a place so ordinarily frequented as is the City, wher eia you are, & being in fellowship with so many & diuers sorts of men as you now be, conuersing alio with the innumerable multitudes of persons of all estates, conditions & faculties, as you do, it is no difficult thing for a young youth of your birth and quality to be led into lewdnes of a wanton to become dissolute, of a spender to be made a consumer, or of a towardly gentleman, to be framed to an vntowardly companion. Much may the euill example of some lewdely giuen, conduce herunto, making you to beleue, that to become a rouler is credit: to become a swearer, valiant, to shew your selfe a waster, liberall: to be a drunkard, is fellowship: to maintaine rakehels, is bounty: to become fantastical, is youthfull: and to be an vnthrift, is to be counted gentle. But better entring into these things then by common aduisement men in your case ordinarily doe, it shall appeare contrariwise, that in gaining of credite you are to be come modest and discretely behaued in being noted to bee valiant, you ought to be a supporter of honour: shewing your selfe liberall: it shall bee in rewarding the good: in maintaining of fellowshippes, you shall vse sobrietie, in being bountifull, you shall remunerate seruices: in manifestation of your youth, you shall entertaine honest pleasures: and in being gentle, shewe your selfe therewithall frugall.

The alle goeth out in the morning to cary burthens, and in the evening receiue his prouender for aduantage. The Oxegrazeth al day in the pasture, and at night is caried to the butchers stal: their reward is their feeding, and the contentment they require is onely to

*Antiphrasa.*

fill their bellies : behoueth that men also who from beastes are sequestred by many degrees of reason, should of their continuance & finall determination liue a like carelesse? No verily, it is to much vnseemely. Such illusions as these are nor fitte for a man, who by the nobilitie of his creation was ordained to swaie ouer, and not to become subiect to such vilitie. You nowe being at your owne choice and liberty, must be warie and giue great diligent aduertisement to all your waies, you musteschewe and auoide not onely the verie euils theselues, but also al occasiōs inducing or partaking with those euils, you must imagine, that to be in all thinges temperate and discrete, doeth solie argue a reputation to be within you, shun vice as you would doe a serpent, flie wicked company as a pestilent infection, doe alwaies things worthie your selfe, affecte not so much the vaine glorious title of praise, as desire how and in what sort to deserue and win praise. Esteeme nothing so precious as time, abandon sloth and in all your society (as neare as may bee) accompanie with the best. Consider that such as is the tree, such is the fruite, who toucheth pitch must needs be defiled. With the good thou shalt bee made good, and with the euill thou shalt bee peruered. Thinke none so great an enemy as hee that misleadeth you. Misdeeme no man willingly, and giue occasion to all men to iudge of you indifferentlie. These counsels (for warnings of your ruine or happines) if aduisedly you will hearken vnto, and faithfully lay vp among your chiefeest secrets, it shall no waies repent you to haue bene admonished, nor discontent me in this sort so much to haue counsell'd you, in that pursuing the effectes hereof, you shall become such as I wish you, & your carefull father if he had liued would haue bin glad to haue seene you. The Almighty guider and moderator of all our actions, blesse & keepe you. Farwell from my house at D, this of, &c.

*Perimixta**Peroratio*

*Another Epistle Monitorie, touching the reformation  
of a Courteous life.*

*Erotema*

Beit good brother, I know the matter of my writing will become offensiuē vnto you, and that I am not ignorant what heauie aduersaries you haue, that daylie doe goe about to suppress the souē & faithfull aduise of those, who without flattery do wish hearilie wel vnto you, and studiously are busied at all times for



for and towards your good. Such neuerthelesse is the loue and dutie that I owe you, as seeing you in so great an error as you are cuerwhelmed in, I cannot in respect of our brotherly affection, but I must needs warne you of it, whereof if you become not repentant, and a renouncer betimes, I doubt, not onely the worlde will cry out against you, but God also in high displeasure will bee angrie with you. Truly for mine owne parte I am ashamed, and also it greatly greiueth me euery where to heare of this extreame couetousnesse and hard dealings, by you vsed towards your poore tenants, and other the inhabitants about you, who notwithstanding that God hath abundantly blessed you with riches more then sufficient, you be yet so miserably bent vnto the worlde, as you care not by what district and seuer handling you doe attaine vnto your wealth, onely so you haue it, or can come by it, you hold no conscience or question at all of the winning of it. Alas what cryes do you procure against you of the poore and wretched people, who being plagued with the harde yoke you lay vpon them, are not able of themselves to redresse, but onely doe pray to God that he will for them reuenge it. The matter is too hatefull, and so great is the oppression and wrong thereby offered, as it cannot continue. Might my wordes become of weight vnto you, I would wish you to leaue it, and if not for my sake, or in regard of your owne credite thereby so greatlie blemished and impayred, and your good name and fame vtterly by such means obscured and defaced, yet for Gods sake, who commaundeth charitie and right to all man, who willet that wee doe to every one as wee would bee done vnto, who forbiddeth by such execrable lucre to heape to our selues so vniust and filthie gaine, you will restraîne it, reforme it, amende it. In trueth you doe not knowe, how much euill thereby you procure vnto your selfe, the blind desire you haue to heape vp riches wil not permit you to see, what rancour, mischeife, impietie, terrour and dread, you crowde so neare together, the little care you haue of the world to come, so quencheth your affections, as you haue not power to beholde the enormitie wherein you are so vehemently transported. For shame abstaine and become not the common obloquie of all men, bee not you the man alone whome so manie shall curse, and all men for the most part cry vengeance vpon, Otherwise

Metonymia

Narratio.

Euphonestis

Merismus

Assuetudo.

Brachilogia

Metonymia.

*Petratio**Sententia*

if by no admonition you will relent, assure your selfe, God who is the righter of wronges, will in most seuerer manner compell you vnto it, and in the ende by great rigour punish you for it. It little liketh mee that herein, so iust cause remaineth, as whereby I am forced in this sort to argue with you, in which action the nature of a brother may giue you to vnderstande in what sort I admonish you, and with what louing care I retaine you: the consideration of which hath mooued mee (as my selfe would wish in the like of whatsoever I shoulde haue erred, to bee dealt withall by you) to account the sweete rebukes of a friend to bee farre more profitable then the dissembling glozes of a cruell and bitter enemie, to which end whatsoever I haue sayd, may in like manner bee conceiued by you, Farewell. L. this of, &c.

*An Epistle Monitorie to a father, touching the lewd  
and ill demeanour of his sonne,*

*Exordium  
Allegoria.**Narratio*

**T**Hough it seeme an approued folly to cast pearles before swine or to offer a golden saddle to an Asse's backe: yet (not that I thinke either the Sowe worthie of the pearles, or the Assie fit for the saddle) I haue written vnto you, the one cause to manifest vnto you the vile and bad parts of your son whereof you will take no notice, and of which this Letter herein closed shall beare sufficient testimonie: the other for charities sake, to admonish you which are his father, that by your timely looking to those matters, you may winde him from that, which by finall sufferance will breed your woes, and his irrecoverable destruction, I haue vnderstood that hauing bene found heretofore in the like pilfering with two Masters that hee serued, and the secret information thereof being brought to your eares, you misliked his countesie that told you, iustificyng the matter to be false that was deliuered you, and not so much as examining the action, (which a good father would haue done by all manner of industrie) you allowed your sonne for honest, and affirmed that it was vnpossible hee should enter into any such theuerie. If I see the childe of such a father come to an euill end, I will not maruell at all, seeing that besides the ordinarie inclinations already graffed in his young yeares, his parentes are content by winking at it, to giue him

him furthe raunce, and in a manner to affirme it shall so bee, in so much as thereby seemeth, the sonne hath sworne hee will neuer lue honestlie, and the father hath promised that hee will set him for warde to *Tiburne*, for his villanie. It is reason that men (of zeale and conscience) should goe about to iettie their mistfortunes, who haue protested neuer, by compassion to preuent in them selues, the rust & appropriate rewarde of their owne euilles? What shall I say to the vnhappy father of such a sonne, or rather vnhappy childe of such a father, whether shall I forwarne him or you, the one purposing, the other animating, to what vnto each of you in the ende multie become a particular desolation? Trulie these things will not continue, they can not long holde. Well (not in respect that either of you haue deserued so much at my handes) but for pitties sake, I am content to beare with your infirmities, and (so you will not vrge me to your owne harmes, by your courteous, though not so much as honest vsage, for honestie willeth I shoulde haue mine owne againe, or recompence) will part with my losses: but yet there withall warne you (to which ende I haue written this Letter) that you preuent your mischiefes betimes, you doe consider the successe of your owne harmes. So long the potte goeth to the Riuer, that at last it commeth broken home, euerie man will not deale with you as I doe. It can not bee, but you must needes knowe, nay rather be a partaker of your sonnes euilles, howe euer you dissemble with the worlde, and face out the matter before people. Take heede I say, God when hee striketh, smiteth home, you will else repent it, for it will none otherwise bee. Because I haue yet some hope, that by driuing into your conceite the enormitie hereof, and discovering the packe, which you saide was lockt vp from your seeing, that at the least wile for the feare of God, and to saue him from the gallowes, you will endeavour to chastise him. I haue sent this bearer, who can informe you of the truth, time and place, of that which you goe about to shrowde vp so couertlie, and if afterwarde you will not bridle him, I protest his shamelesse forheade must bee corrected by iustice, and the lawes must further passe vpon. Surelie not for enuie of the person, but for the shamelesse browe hee beareth, as one that had done no offence, to prouoke mee by euill vsage to blaze his faultes, that otherwile by good counsell, woulde haue couered the

*Amistitia*

*Ereuma*

*Aporia*

*Prolepsis*

*Orisimus*

*Parimia*

*Metanoia*

*Sententia*

*Allegoria*

*Metonymia*

*Antiphrasis**Pterogatio*

them : I thinke it a deepe meritorious to haue him punished, if you haue a desire as a father to cherish him, haue a regarde as a friend be times to correct him, otherwise you shall sooner see him come to shame, then anie waies climbe vnto credite. But for ought that I can heare, both father & mother are so addicted to the bolstring of his doings as that it seemeth they haue already vowed their infamy to the worlde, and his life to the gallowes : good counsell may do much, & though in taste I seeme a bitter enemie, the prooue in triall shall bee better then of a fawning friend.

*An example reprobatory, wherein a man of wealth sufficient is reprehended for marriage of his daughter, to the riches of an old wealthy Miser.*

*Exordium**Metonymia.**Propositio  
Metaphora*

Sir, I am not a little greiued for the loue I owe you, to see that in these ripe yeares of yours, wherein men commonly are freight with discretion, you neuertheles doe very indiscreetly goe about to compasse a matter so repugnant to reason, or any maner of considerate and sage aduiseinent, as whereat the worlde can but wonder, & wherof all that know you, or by any meanes may vnderstand of the match, will no question greatly accuse & for euer condemne you. It is deliuered with vs here for certain, that you are intended (vpon the doting affection of a miserable old man, your neighbour, whose yeares are as well fraught with diseases, and his manacled & benumbed old ioynts with imperfections, as his barred coffers with coine) to marry vnto him my neece your youngest daughter vpon a suddaine, and that to the furtherance thereof, you offered to contribute of your owne store a reasonable and sufficient portion.

*Aniphrasis**Ausertis.*

Trust mee when I heard it at first, I deemed it as a counterfeit icast thinking that the man whom I so well knew before time, could not on a sudden become such a paragon, as whereon a maiden of her feature, youth accomplishment, and fauour could so quickly become enamored, neither thought I that howsoeuer the dotage of the olde man stood as a conceit to simile at, that you for your part would so much as vouchsafe to hearken to it, especially at any time so seriously to speake of it, much lesse to open your purse to become a purchaser of it, or by constraint at all to enforce her fauours, to giue signe or to ken any waies to it.

Alas

Alas ſir, was there no one thing more wherein beſides you could  
 ouerſhoote your ſelfe, but onely in ſo bad a purpoſe, an action ſo vn-  
 honeſt, an intendment ſo vile, a matter ſo much impugning nature  
 as that the verie earth, or hell it ſelfe, could not belch out againſt  
 the fayre Virgine, ſo huge and ſo intolerable amiſcheite, to match  
 I ſay, the matchleſſe fauour of ſo young and dayntie péece to the fil-  
 thie, tawnie, deformed and vneſeemely hue of ſo wretched and  
 ill fauoured a creature? What nature is this, to worke vnto her,  
 whome of your owne fleſhe you haue ingendered, whom ſo long  
 you haue nourished, w home to ſuch and ſo manie perfections you  
 haue trayned, vppon a ſuddaine, may euen in one moment, ſo  
 manifeſt an occaſion to caſt her away, not yeelding vnto her heavy  
 cenſure, ſo great a benefite as death, but ten thouſand greiſes the  
 leaſt of all which is worſe then any death that may be, wherein com-  
 fortleſſe ſhe may complaine, greiue, and bemoane her ſelfe without  
 any releife at all, but by the precious price and hazard of her owne  
 ſoule.

How vnequally doe you deale herein, to render vnto her being  
 ſcarce ſixteene yeare of age, a husbände enfeebled by foureſcore  
 yeares and vpwards, whoſe toes are ſwolne with the gowt, and legs  
 conſumed with the dropſie, whoſe leane carcaſe beareth no appa-  
 rance but of old ſcars, and ſtifned limmes become vnweldie ſuppor-  
 ters of his pined corps, whome furs muſt ſence from the leaſt blaſt of  
 cold, & dew of nappy Ale cheriſh with warme fires, whoſe nightcap  
 carrieth more ſtore of heate, then all his bodie doth of agilitie or  
 ſtrength, & noſe far more fruitfull then ſauorie, with diſtilling drops  
 downe trilling from thence in the freſheſt ſpring of the iolieſt ſeaſon  
 maketh ill fauoured reſeptions. What wrong doe you tender the  
 poore maiden therein? How vnworthie and far ill beſeeming is the  
 ſame to her, who hath ſuch a father, and apparantly ſhalbe knowne  
 to be ſuch a mans daughter? ſhall you not therein be noted of great  
 follie, will not all men laugh at it, pittie it, cry ſhame of it, and her  
 ſelfe poore ſoule pray to God to reuenge it.

It is too much intolerable beleue mee, that you ſhoulde  
 endeauour in this ſorte by colour of your Fatherlie authorie to  
 conſtraine her, whome (albeit ſhee is your owne childe) yet may  
 you not thus forcibly compell vnto ſo vnnaturall an extremitie:

Conſider

*Commodatio.* Consider with your selfe howe greiuous the thing you goe about to compasse, may returne vnto her, and whereas liking and choise is of all other things in case of marriage to be accounted most dearest, you not only against her will, do endeouour to induce a breach thereof, but also do giue her ouer into the hands of such a one, whose inequality so far forth disleuereth from her appetite, as that it cannot other wise be, but (as vnto all others, so vnto her cheiflie) it must become vnsufferable. Haue you no more care of her that is your daughter, but when now you haue brought her to the passe, wherein she should participate the vertuous & modest vse of that, whereunto her yeares haue adapted her, and for which end and purpose, marriage was by Gods sacred ordinance at the first ordayned, in steade of a louing and contented husbände, to giue her a withered old fruncke, in lue of sweete and mutuall societie, to wedde her to sorrow and euerlasting greife, to endow her with larger profite then with honest contentment, thinke you that she is a stone, that her senses from others are different in their right operation and qualities, that shee more or lesse, or in stranger sort then any others, can become therein more forcible, or lesse injured? No sir, assure your selfe, you must needs heape vp no other but extremities vpon her, it cannot be but if you proceed herein, you must offorce vndoe her, the end and conclusion is so vtterly bad, as it cannot be remooued.

*Antithesis  
Metaphora*

*Antipophora*

*Peteratio*

*Epiphonema*

Returne then vnto your selfe, and thinke herein what best becometh your daughter, remember that what you take in hande in that action is vngodly, iust, seuer, and vnnaturall, that in giuing such a husband, you shall giue her (without the greater grace of God) and him both to the deuill. Consider that you are with pietie, and to a Christian purpose and end, to moderate your authority, weigh with your selfe that the couetousnes wherewith you are overcome is no purchase to her offasetic. And ballancing all these in the waight & eords of equalitie, withdraw your selfe, and by such meanes become dissuaded from so great an absurditie. So may you the more easily performe that vnto her belongeth, as a kinde and louing father, and for the profite by this trauell reaped at your handes, bind her and all vs with greater seruencie to loue you, whereon concluding the scope of all my former desires, I end, &c.

*An Epistle reprehensorie to a young  
Gentleman,*

**A**Bout seuen dayes passed, I receiued Letters from my Brother *Narratio*  
N. the long expectation whereof, and desire I had to be in-  
formed of your well doing, made me inwardly reioyce at the first view  
of them, supposing that as I deliuered you out of my handes, I  
should still haue found you in the same predicament, without alte-  
ration, or so much as any sumize of that whereof I haue beene there  
by aduertised.

It is long since indeede that you were with mee, at which time  
you were in manner a child, neuertheles in those tender yeares so  
towardly giuen, and of so milde and gentle disposition, as there was  
great cause why then I should esteeme of you, and much matter of-  
fered to all others that knew you, whereupon to commend you: But  
nowe if it bee true as I am informed, your actions are turned quite  
contrary. you are become a chaungeling. you are no more the same,  
but another in qualitie, minde and operation. If this be so, you haue  
surely taken a wrong course, in exchange of vertue, to make choise  
of vice: in steede of laudable exercises, to admit a number of slewd  
qualities: in place of good and honest vsage, to enter into a life  
vnciuill, lewde and sauage: your company keeping is (as is reporttd)  
without any order, your studies are carelesse, your pastime recklesse,  
your tabling drunkennesse, your liuing vnthrifinesse: finally, bhu-  
shing before times at all things, for their noueltie, you dare boldlie  
nowe to aduenture any thing bee it with neuer so great infamie.  
These things, my good Coole n, I must tell you are vnfit for a Gen-  
tleman, and much ill befeeming that education of yours, whereunto  
they were neuer accustomed. From these, if you will doe aright, you  
are nowe to weld your speedie course, and quickly to depart, calling  
to your remembrance, that what approacheth the condition of euery  
ordinarie person is not meete for your credite, and what in men of  
common account appeareth to bee no blemish is in your reputation  
helde to be a great and notable faultinesse.

When men desire to bee well famed, and by true renowne to  
rise vnto worthinesse, they shie sloath, and giue themselues to auoyde  
all

Synonymia

Antithesis.

Epiphonema

Hermas

all



all occasions of Idlenesse, they endeavour to become painefull and industrious to conuert things of highest accompt, and to bee in companie with the most vertuous. Their credite hath no supporte by vanities, they seeke not their reputation among runnagates, they conuerse not with Fauern-haunters, and bibbers, they liue not with men of vilde accompt, dissolute and vngaritious, such kinde of meanes (as insufficient to glorie) they deeme wretched and opprobrious.

Epiphonema

You nowe if you would bee such as you ought to bee, must also pursue the tracte of these, the sweetenesse and delicacie whereof (if but a little you will peirce into the fowre and harsh tast of the other) you shall quickly conceiue, marke but the prayse, benefites, estimate and good reporte, entertained with the one, and on the other side, the discredite, shame, discommoditie, and vile reckoning alwayes made of the other, and then iudge by your owne decernement, how much and how greatly you are led awrie, in thus careleslie roaming vpon others vilties, and concluding with your selfe vpon the ill conceipt that all good men haue of such hatefull and disorderly kinde of liuing, returne betimes, ere too late, for want of good aduiseiment, you foolishly begin to cry out of your winning.

Antithesis

*Principiis obsta, sero medicina paratur,  
Cum mala per longas conualuere moras.*

First stop the cause, too late doth phisicke come,  
When euils smal, to great (by sufferance) run.

Credit me (whom euer you haue knowne to fauour you) the disgrace that quickly you shall sustaine, if betimes you relent not these euils, wil to a good mind become so vile & so odious as not without great sorrow and greife, may be wiped away. I disguise not with you in that I say, for you shall finde it & prooue it to be true. It is a shame for any man in those yeares, wherein of al others his towardnes should cheifly be effected, to be accompted then bad, vilde, lewd, & ill demeaned, much more for a Gentleman, whose educatiō was so good, whose infancie so wel trained, whose adolescence so formerly with all kind of vertues indued, to become, now when most discretiō should swaie in him, worse then before, more disordered then when hee

Aucesis.

was

was to be corrected, lesse commended in his owne gouernment then when he was vnder anothers intertainment.

The loue that I beare vnto you, maketh mee the more largely hereof to enfourme you, which for that I deeme not of any ill seede sprong out of your owne nature, to be growne vppe into such kernels, I do ther by adiudge, that with more facilitie they may bee disseuered, the branches I knowe are of others wearing, which I neuer wish to be so farte forth liked, as to become of your owne gathering. From the inconueniency whereof, I hitherto haue studied thus much to withdrawe you, as he that most of all desireth aboue any other to enioie you. The hast of the messenger, and wearinesse of writing enforce me to leaue. God who is the conductor of all happie endeouours, blese you, and till I heare from you againe, my selfe will expect the best reformation that any good opinion may induce in measy et to conceiue of you. Fare you well, this of, &c.

Metaphora

*Of Epistles Amatorie. Chap. 19.*



There other patternes of sundry occasions concluded vnder this Tytle, might besides these here be put downe, whereof because I haue so largely spoken in the discourse before these Epistles, I thinke the examples already proponed to be sufficient And now the least of all these punctions yet vnspoken of is Amatorie, whereof because the humours of all sorts with loue possessed, are so infinite and so great an vncertainty in them remaineth, as that perchance euen in the very writing of his letter the louer himselfe is some times scarce certain of his own intended purpose therein, the lesse must of necessitie bee the precepts of the same, for that in some of them wee require and intreate in others expostulate the matters and occasions falling in the necke thereof, other times complaine, another while satune and speake faire, then purge or cleare an accusation supposed against vs. Finallie, innumerable are the deuises wherewith the

repnes

raynes of loue are conducted. But in as much as I haue here to foze giuen vnto all other titles their seuerall preceptes, I will somewhat also in this place speake to the purpose thereof. In which I must first rerre the writer vnto the consideration of the honestie of the action by him pretended to be written of, and then for the places of request, complaint, expostulation, or auoydance of anie thing therein happening to the waight of his owne affection, which howe vehemently, or slenderlie it weigheth, himselfe can best tellie, and lastely, for the well ordering of either of these, to the examples Petitory, Expostulatorie, Defensorie, and Exculatorie in this booke plentifully deliuered, wherein howbeit the matter of loue is no waies expessed yet to any capable or well disposed conceit, the conueyance thereof cannot in the selfe exchange of the subiect be without some impoꝛt vnto them.

In this place there might also be made a distinction of loue wherein a Sympathie of minds from man to man as well vnisseth together bylan indissoluble league of amitie their hearts in one as betweene man and woman, and that for the most part by a farr moze waightie league, and moze inuolable discretion. But sith the alteration thereof, as it much differeth in qualitie from the other, is also alike exchaunged by title, that one learned by the name of Friendship, and this other chalenzing onelie to be deciphered by Loue, these amours in this definition shall onely be intended such as are modestly tendzed from men vnto women, and so accordingly by herein to be exemplated and written vpon.

And howbeit, the little experience I haue had of some conuorsing in this kinde of studie, hath sufficientlie taught mee to knowe, that the verie instant or settled impression of this kinde of fantasie is such a schoolmaster to inuention, and so cunning a refiner of anie well disposed conceit, as that with very small help it thereby commonlie perfoꝛmeth much moze then well could be otherwise intended. To the helping and putting forwarde to whereof, a number of excellent penned discourses onelie pertinent and seruing to the efficacie of those amours, are with the greatest singularitie that may bee deliuered, yet in so much as this booke taking vpon it to set forth of euerye the tytles therein distinguished, some one or other particular example, may not by the defect of these, seeme to haue anie want of that  
which

which by it hath bin formerly promised. I haue thought good for order sake, to pursue also in this place, the effect of this methode. The circumstances whercof by the examples following shall be tendered.

*An example of an Epistle, for the first entreatie  
of good will.*

**T**He long and considerate regarde, by which in deepe' contemplation I haue eyed your most rare and singular vertues, ioyned with so admirable beautie, and much pleasing condition grafted in your person, hath mooued me good Mistresse E. among a number whome entirely I knowe to fauour you, earnestly to loue you, and therewith to offer my selfe vnto you. Nowe howbeit I may happily seeme in some eyes, the least in worthines of a number that daily frequent you, yet may you vouchsafe in your owne priuate to reckon mee with the greatest in willingnesse, wherein, if a settled and immouable affection towards you, if seruent and assured loue grounded vpon the vndeceivable stay and proppie of your vertues, if continuall, may rather in exterminable vowes, in all perpetuities addicted vnto your seruices, if neuer ceasing and tormenting greife vncertainly carried, by a hazardous expectation, closed in the circle of your gracious conceite, whether to bring vnto the eares of my soule a sweete munnure of life, or seuerer sentence of a present death, may ought at all preuaile either to mooue, entreate, sue, sollicite, or perswade you, I then am the man, who shrining in my inward thoughts the dignitie of so worthie a creature, and prising in deepest weight (though not to the vttermost value) the estimate of so incomparable a beautie, haue resolved liuing to honour you, and dying neuer to serue other but you, from whose delicate looks, expecting no worse acceptance, then may seeme answerable to so diuine an excellencie, I remaine.

*Your most passionate, loyal' and  
perpetually deuoted, &c.*

**T**his example seeming to bee in the superlative degree, it is intended that the direction thereof or the like, shoulde passe  
A into

unto such a one, whose birth, education, or other complements may sufficiently answer the greatnesse and efficacy thereof, otherwise to one meanely demanded, or farre lesse enabled, to indite or offer the like, it might seeme unto the writer, great indignitie, as well in iudgement, as by an apparant want of some other sufficiencie. For which I thought good to admonish thus farre in this place, howbeit in the second Chapter of this booke, I haue touching a respect in all writing to be had unto the partie, his parts place and qualitie, plentifully already discoursed.

*An example to that purpose.*

**G**OOD Mistresse E. I am bolde though a stranger, to make these Letters, messengers at this present of my goodmeaning towards you, wherein you may please to thinke that I goe not about by pretence of a most entire and hearty good will which I professe to beare you, to make present furnise thereupon, that on so bare an assertion you should immediately credit mee, I prize your worthinesse at farre greater value, and weigh your good allowance so much, as I onely desire, that by your fauorable liking I may intreate to haue accessse vnto you, not doubting but by my being in your presence, I shall so sufficiently by apparant prooffe maintaine the efficacy of that I now protest, and giue you so good occasion to deemewell of mee, as you shall haue no reason to repent you, that vpon so honest and louing request you haue condescended to my entreatie. Whose health and prosperitie tendering in all things as mine own, I send you with my Letter a token of that great affection I beare you, which I most heartily pray you to accept of, and weare for mee. And euen so doe continue.

Yours, if so you please to accept of me, &c.

*An answer to the first of these Epistles*

**T**HAT men haue skill, and are by sundrie commendable partes enabled to set forth their meaning, there needeth, as I thinke

no other testimonie then your presente writing, your eloquence is farre beyond the reach of my poore witte, and the multiplicatie of your praises fitter for a Poeticall Goddesse, then to the erection of any such earthly Deesse. For my parte, I holde them as the fantasies and toies of men, issuing from the weakest of their humours, & howe farre my selfe can deserue, none then my selfe can better conceiue. Beeing one of good sorte, as you are, I coulde doe no lesse then write againe vnto you, the rather to satisfie the importunitie of your messenger, wishing such a one to your lot as wel might paragonize those excellencies you write of, and answer euerie waie vnto the substance of all those inestimable prayes. So hauing your loue and your writing, might ( as I take it ) be best suted together,

Yours, as far as modesty will, to answer  
were your curtesies, &c.

*A reply to the same answer.*

GRacious obiect of my pleasing thoughtes, and mistresse of all my inwarde happines, sweete were the lines you wrote, God wot vnto mee your seruant howe comfortable, and howe precious, knowing that their premeditation had issue from those your peerlesse excellencies, & the touch of those letters passed the guidance of your delicat hands, how sharp or powerful soeuer be the weight of the same, the lesse shall be the greife, in that she whom I honour and estimate aboue all others hath vouchsafed to wish vnto my lot & accomplishēt of all those excellencies, which none but her selfe can paragonize, and wherein she onely goeth beyond all others. Vouchsafe (sweete Mistris) that what vnto you is intended to bee pleasing, may not seeme disgraced, by the ornamente of *Eloquence*, the Soueraigne and praise-wororthy *Glorie* whereof, beautifieth both speeches and reasons. Too dull are my senses ( I confesse ) to blaze forth the weight of your merites, your accomplishments being so manifold, as whereout ( if euer anie earthlie Deesse by anie excellencie were deriued ) the same might be thought to haue all onelie proceeded. You may please of my loue to deeme as of your owne deservings the

foundation whereof cannot bee so slender, as whereon so weake a thinge as fancie shoulde bee grounded. But as your *vertues* are permanent, so may you iudge of my loue to be perpetuall. Let it once more accord with your courteous consent, that these letters with the first may haue the like fauourable acceptaunce, whereby you shall kindle in mee no other or greater presumption, then what best fitteth vnto the worthinesse both of your *vertue* and calling. With heartes longing and sighes sending, my Letters, and well wishinges speede them togethers, crauing that you will euer holde and deeme of me, as of him that in all protested faith, loue and loyaltye, is & will bee alwaies,

Yours, &c.

*An answer vnto the second Letter.*

Sir, your message is vnto mee as strange as your selfe, who are vn to me a stranger, & what your good meaning vnto me is, I know not, forgiuing of hasty credite to your assertions, as you see me not to challenge it, so was I neuer hetherto of my selfe so hasty to doe it, hauing euen bin taught, that of fairest speeches ensueth often the foulest actions: I can not condemne your purpose, because I entende the best of your dealings, & howbeit I am in no point so restrained, but that in all reasonable sort that may be, any accessie maie beaunted, so when you shall by further notice sufficientlie make apparant that with modestie I may doe it, I shall be willing so farre forth as my yeares and present being, may minister occasion, in any thankfull requitall that may bee royeelde my selfe vnto you. Till which time I returne your token againe and my hartie thanks vnto you by this bearer.

Your friend as one vnacquainted  
hetherto may be, &c.

THE





## THE SECOND PART OF

### the English Secretorie.

#### *Of Epistles Iudiciall Chap 1*



So I haue already exampl'd vnto you all sort'es of Epistles, contain'd vnder the two titles of Demonstratiue and Deliberatiue: So by the order and disposition formerlie vsed, it behooueth (as next in course) I doe now come vnto the title Iudiciall. Why this title is so called, I haue in that other booke already deliuered. So that now it may seeme fit, that here in as in the other twaine before going, we deliberate what order and places for the well handling and proper conceyance of these Epistles, are principally to be obserued.

You shall then vnderstand, that for so much as the efficacye of this title is wholly caried in cause of Accusation, Inuective, Charge, or defence, the matters whercof are wholly censured by lawe, by common reputation by custome, by authority, or by iudgement, the Rhetoricians, for the moze excellent setting forth of the Oratory part: s hereof, haue vnto the generality of the same, allotted three states or principall heades, whercoit by imitation, all our Epistles vnder this title are wholly to be caried. The first is called Coniectural, that is, where a matter by coniecture onely of time place, estate, or condition of the person, or other likelihoodes to the same agree'n, may be supposed or enforced.

The second is Iudiciall, wherein not by coniecture, but by matter in action, sentence, lawe, or iudgemente, we aggravate the cause in question, in which remaineth the quality, circumstance, or greatnes to be decided, and howe vehemently or slenderlie it hurteth or impoverteth.

The third is tearmed *Legitima*, which by Lawes, customes, common vsage, or allowance, defineth a thing to bee good or bad, tolerable or not to bee suffered. Out of these heades ariseth the plenty of all our following diuisions, which also hereafter are in their places to bee collect:d, the first whereof, containing matter of Accusation or Charge may be saide, to be Accusatorie, Expostulatorie, Exprobratorie, Coiminatorie and Inuectiue. The second being Responsonie to either of these, may be saide to bee Excusatorie, Purgatorie, Defensorie or Deprecatorie. The compasse as well of the one as the other, either for matters accused, objected, purged, excused, entreated for, or Defended, are simply or wholly included under all or one of these heads before remembred.

The efficacy of either of these, as well for inforcementes as for clearing or auoydance of anie matter doe seeme to bee equal, *per locos absolutos*, places absolute, and *locos assumptiuos*, places assumptiue.

*Loci absoluti* are such, as containe in them enforcements not to be auoyded, whether it be in charge, matter inuectiue or defence for that they are collect:d of vnauoidable groundes, that is to say, of Nature, Lawe, Custome, Contract, common allowance, Righte Lawfull and good Sentence and Iudgement. These as well to the State Iudiciall, as to the other of *legitima*, are alike ordinarie and common, this onely difference, that in that of Iuridiciall, they are all enforced to condemnation: in that of *legitima*, censured by their qualitie, vse or toleration.

*Loci assumptiu*, are onely collections by coniecture, and not matter in certainty, but such as may be vzed by likelihoods, yet greatly enforce to accusation, and serue alike to mitigate by defence or excusing, this to the State Coniecturall, and this Iuridiciall doe remaine alike common.

The partes & places Coniectural, for the heaping of likelihoods, either to accuse, excuse, purge or defend, haue respect vnto the Will disposition, or ability of any one. The will is searchd by the outward quality or condition of a man, by his readines, hate, affection, or dislike to a thing. Disposition, by the country or soil wherein one is borne, as if wee shoulde say at this presente of a foraine aduersarie, Hee is a Spaniard, how can he beare good will to England?

By his offspring, as if we should say, Being borne and bred of lewd parents, how can the issue be good. By his education, as thus Hee was so loosely trained vp, and so vilely iured, that there is no hope at all to be in him expected. By his studies, as to say, Consider but the application of his whole manner of liuing, weigh his continuall practises, see but into his particular and ordinarie studies, and then tell mee what you may iustly suppose of the residue of his beeing. And likewise by sundrie other circumstances. Abilitie is tyed by Oportunitie, by Time and Place, Aydes or Supportes, and the meanes of either of these, measured by the credite, affiction, want, companie, conceit, or instabilitie of the person we goe about to accuse, excuse, purge, or defend.

Thus haue I largely deliuered vnto you, the sum and scope of what in speciall to bee intended vnder this title, the vse and moze particular shew whereof shall be by their scuerall Epistles moze amply explained vnto you. And howbeit I could here a little dwell by some continued discourse, in the commendable aduancement vnto you of the worthinesse of this present part we haue now in hand of well writing, wherein not onely these places already remembred, but in a manner all other partes of the Deliberatiue and Demonstratiue kinde are most plentifully scised, Yet will I but remember vnto you holwe effectually by the well handling of any the particulars thereunto belonging, and holwe farre moze singularly then in any others, the excellencie of a good witte and a quicke, and fine inuention is most fully deciphered, seeing that in the occurrents hereof, the writer is neuer tyed to any one course in particular, but hath scope to wade into all things in generall.

For that by the very order of these Epistles, hee shall sundry times haue occasion to vse the partes Descriptorie, Laudatorie, Vituperatorie, Hortatorie, Swasorie, Diswasorie, Petitorie, Monirie, Conciliatorie, Reprehensorie, and at many times diuers or the most part of them altogether. Wherefore leauing any further respect hereof, vnto the ready conceits of such as thereunto may bee enabled, we will procede vnto the rest.

The partes for Disposition required in these Epistles, are as in the others before going, that is to say: Exordium, Narratio,

02 *Propositio, Confirmatio, Confutatio, and Peroratio.*

The first of the distinctions under this part Iudiciall, to be prosecuted, appeareth to be Accusatorie, which either simply by confutations, or by matter of knowne or verily supposed troth, as you haue before remembred, or both wayes at once, may be conuered. Wherof the first in sequence which I will deliuer vnto you for example, shall be in the state coniecturall, which beinge framed to be questionable betweene a Merchant and his seruant, falleth out in sort following to be performed.

*An example of an Epistle Accusatorie in the state Coniecturall from a Marchant to the Father of his seruant.*

*Exordium.*

Sir, you will perchance maruell to see the sudden access of these my letters vnto you, together with the hastie repayre of my man (such as heretofore hath not bene accustomed betweene you and me, sithence our formost acquaintance) but to stay that doubt, & to enforme you at large, what vrgent occasion I haue so to doe, it may please you with as little discontentment as may be to giue your selfe to the view of these Letters, and thereupon to censure on my behalfe the matter of the same accordingly.

*Narratio.*

Your sonne sir, who nowe these three yeares passed to your good liking hath continued in my seruice, and whom your selfe doe very well knowe, that for the reputation of his parentes and freindes, I alwayes for the most part haue entertayned with especiall trust and regarde, beeing this last Summer returned out of Barbarie, with an aduenture in a shippe of mine owne, I did vpon great choyce, immediately after his account deliuered, place in the ouersight, disposition and rule of all my whole goods, stocke and Merchandise. And in expectation and assurance of his especiall and more then ordinarie care and good behauiour therein, did about September last (vppon a journey which I had to the North partes with diuerse of my nearest freindes, whereby I was compelled to bee forth by the space of two Monethes) commit vnto his like credit, the custodie of diuers summes of money already receyued, as also the collection and further receyte of sundrie other paymentes of great waight, at the dayes and times wherein they were payable, by him to my vse to bee reserued and layde

vp, sithence which, by what sinister humour I know not, nor by what vntoward conceit can I yet imagine, in the time of my absence, and a little before my returne homewards, he is gone away, no man knoweth whither. Vpon the newes whereof being greatly affrighted, I hatt to his counting house search his bookes of receits and paymētts and therewithall breake open his deske and coffers, in which after al reckonings fully perused and considered of, I finde my selfe to bee backwards of diuers allowances, the certaintie whereof I cannot yet determine, but the greatnesse by the likelihoode, is very vehemently to be suspected, by reason that in this sort, without any other occasion he is fled, and from so great a charge without knowledg of any one about me, so suddenly departed.

What presumption I haue, and those very large, by such kinde of dealing, whereby I may iustly burthen him, you may hereby coniecture as first his disposition, giuen (as sithence hath very credibly beene reported vnto me) to be very prodigall, and of most excessiue expence, then the occasion offered by such immoderate confidence in him reposed: next, the vncontrouled rule he bare throughout all my dealings: lastly the time and secrecie of his departure, being thus hastied in mine absence, and herewithall some such things which are missing as whereof none were priue but himselfe, and wherunto no accessse could be without himselfe. Insomuch as the losse which I reckon of, and wherefro I can yet finde no release, by reason of this his vnknowne departure, cannot (for ought I hitherto perceiue) amount to so little as CC. li.

By some few that since his going away haue encountered with him it appeareth, that not onely he is well monied, but also of his iourneying Westward, wherby I am led to think his resort to be no way so likely, as to you which are his Father, or to some other his freinds there about you. For which cause I haue directed these together with my man, as well to referre vnto your consideration what hath passed, as also to pray that by your due search and examination of the action, both his person may be answered, and suspicion of him the better and more manifestly be cleared: and euen so recommending my selfe and cause to the furtherance of your good direction, I take my leaue. This of &c.

This

**T**his letter hauing direction from the maister to the father in seruing a Gentleman of some good account, we will according to theu into frame you an answer twich in this place according to the nature thereof may be tearmed Excusatorie. The conuiance of which, epyther lesseneth by vehement likelihoode the qualitie of the offence, or other wise (though not clearly anydeth) yet by the naked truth or simplicitie of the action it selfe, maketh it seeme of far more slender moment or impo:rtance, then befoze it might haue bene coniedured. And sozasmuch as the father was a by partie to the wrong suggested, and onely in that it was his sonne, and the reformation of the thing opposed, might by him in some sort bee redressed or recompenced, wee will suppose herein the letter in foyme following by him to be answered, and the residue vnspoken of to be left to the purgation or defence of the other on whome the fault is charged, and so whome in particular, it belongeth to see the same answered.

*An example excusatorie returned to the effects of this coniectural epistle from the father to whom the same was written.*

**M**After R. I haue receiued your Letter, to no small greife (at the first) of my priuate conceits, but sithence hauing examined the matter am somewhat deliuered of doubt, by the satisfaction that in search of the cause I haue already receiued. My sonne (as you write) was here in the Country, at my brothers house, not farre from mine owne dwelling, and yet so newly comethither, as hee had reposed himselfe but one night ere the sight of your present Letters and messenger were arriued.

To the action wherewith you doe charge him, I can say nothing more then that himselfe hath written, which agreeing with the former speech, and first examination had by his Vncle, I must holde as yet vndetermined till I heare your further answer. For the coniectures you haue deliuered, wherby to induce that you are a greater loser by him then without further ground I can hitherto imagine, I aunswere thus much, that the alteration was very strange, & humour too sudden, to finde him now so lauish, whom before time your selfe haue commended to bee so frugall, and especially in whatsoeuer

to his charge and gouernment hath by you beene committed.

To the residue I will be silent, because himself that first bredde the occasion appeareth meetest to answer it.

If I heare not from you before the middle of this tearme, my intent is by Gods grace to be at London, where your apprentice and my sonn shall be in person forth comming vnto you. At which time if I find farther defects, or more equitie to charge him, contrarying to that which already haue bin answered by him, he shall not be mine by anie his ill dealings to be vpholden, but yours as belongeth in any sort you like to chastise him. And euen so recommending my selfe heartily vnto you, I do bid you farwell. This of, &c.

*An example Purgatorie from the partie challenged in answer of the  
Epistle accusatorie before remembred.*

**I**T may please you sir, on Munday last, being the next day after my comming to my Vncles, he sending to I. to my fathers houle to vnderstand his pleasure, worde was returned immediatlie, of a messenger & letters receiued from you, whereby it was my fathers pleasure to commaund me to his presence, and to require mine vncle to be there present also in companie. Narratio.

At my comming thither, many things were laid forth as wel by your writing, as by the mouth of your mā, how greiuously you were damaged both by diuers summes wherein you were short in reckoning, & other things by you missing, vpon my running away (as you tearme it) the muchnesse wherof was not so much enlarged by your letter, as the ouerlaish deliuerie of your man had to the great encrease of ill opinion in my father, with diuers vnbecseeming tearmes, augmented the same. proferomafia

And notwithstanding I had in mine owne conscience sufficiently and with sound appearing truth to the viewe of others answered the occasion, yet forasmuch as neither seemed the same a full satisfaction to my father, nor a matter clearlie auoided towards you till in our plaine & certaine notice I had also confirmed the same. I was commaunded by him to write what I there affirmed, and accordingly to aduertize you of the state of your busines, & inualidity of your coniectures, that by the verity therof I might with more liking  
be



be reputed of, and himselfe haue lesse cause then he supposed where as to be grieved.

To the matter of your letter whereby I am accused, and in which you saie you are backward I knowe not in what, it appeareth that for the finding out of the certaintie or likelihood thereof you entered vpon my desk and coffers, and searched my bookes of account and payments, which being so, if you were as circumspect in my behalte, as you were in a rash surmise of your own harmes, you might haue assured your selfe, to haue found no one pennie of any summe wanting at all, or where any was missing, either by exchange at your own appointment, or vpon other good occasions to haue also seene how the same was bestowed, or where, or vpon what it was els where imployed.

*Metonymia*

For your beetter assurance wherein (if hitherto you vnderstand not so much, my boxe marked with this letter A. lying in the neather parte of my deske, will confirme the same, And least I might be deceiued in ought, before your coming, by the sinister practise of some such as had more enuie at my honest credit with you, than care of your good (whereof I mistake not at all, if I iudge this *viper* to be one) I not onely reserued notes of euerie thing, caused one whome you will beleue (though to what purpose I protest he then knewe not) not onely to tell euerie summe of monie remaining in euerie bagge, and to see the same sealed vp, but also to set his hand to my notes, as witnesse to the same, so much I knowe I leste, and of the residue the declaration of a truth shall be witnesse sufficient of mine owne fidelitie.

Finally, touching the likelihood of my going awaie without knowledge, and that also in your absence, to see a token of some waste or wrog to you offered, which you value not to be so litle as CC pounds I trust sir (albeit the sum be great where little remaineth, and if also it were lesse, it were yet too much to bee lost) your selfe not withstanding can tell verie well, that more then once I haue bin credited with ten times the value of that at your hands, when by great similitude, I could with more facilitie haue benefited my selfe to a far greater value, if I had so bin disposed, then what herein to be accompted of, & (if so I had beene then also minded) coulede haue been therewith farther out of your reach then euer I yet intended. And where you suggest that it is fithence tould you of my lauish expence, I can therunto say

say nothing more then every one knoweth, that truelie will speake of me, & so you find not the hindrance in your owne accompte / I trust you will beare equallie what in others opinions maie bee construed of reasonable.

My going away is apparant, I cannot denie it, wherein if hap pelie I haue done more then becometh, yet none so much as my selfe hath thereby beene wronged, for that such occasion hath by meanes thereof ensued, whereby my credite by sinister reports hath so greatly bin hazarded, yet was not y<sup>e</sup> same altogether done without cause, nor voide of honest excuse, for if either I had beene certaine of your so speedy returne, or had not had so presumptuous an intrudervpon the trust to mee committed (as at my coming to London I shall make more plaine vnto you) I had not done as I did. And this assure your selfe sir, that howe farre so euer you imagine or are informed that mine vncontrouled rule in your house stretched, If I might with performauce of as honest trust haue discharged the same vnto you as I alwaies had endeouored, I neither had lette your house or stocke to haue depended vpon so harde supposed reckoning, nor lost you one houres commoditie of my seruices, as you now challenge mee to haue done.

My endeouour towardes my selfe, my fathers care, and your woon ted good opinion, hath mooued me in sort as you see, to giue items of those whome iustlie I am to complaine of, and to praeie you that surceasing all other surmizes vpon our hastie comming to London *Peruano* you will more circumspectly in the meane time consider both of your dealings and my writing, which in as dutifull maner as becometh the stoones crawing at your hands, I doe (as euer I haue beene) remaine and take my leaue, &c.

Your seruant confirmed in all fidelity  
towards you, &c.

*An example of an Epistle Accusatorie in the State Iuridicall  
and Coniectural.*

**I**niurious R. iniurious I maie tearme thee, whose long ac- *Exordium*  
quaintance with me, and interchangeable good liking passing be *Anadiplosis*  
twene

betweene vs, bredde yet so little respect in the waight of the same, as could not forwarne me of an euill so imminent, by meanes whereof I doubt and cannot forbear to think, but that I am vtterly induced to the shipwracke of mine owne estate, and burthened with such infortunitie, as I shall neuer cease to remember..

*Emphasis*

But why (senselesse as I am) make I doubt vnto thee of that, where of both the condition, abilitie, disposition, and euery accident & circumstance of the partie, whom I am forced to accuse, beareth so sound witnesse, as if men and Angels should goe about to countermaunde the same, not being able by a more certaine veritie in open shewe to impugne it, there is none I am sure would beleue no anie one that in respect of the manifold likelihoodes thereof, would almost so much as vouchsafe to hearken vnto it.

*Metonymia*

*Epitaphie  
Metonymus*

But if in the foremost deliuary of these thou already must, and art desirous to be resolu'd what it is, wherein so questionles I deem my selfe thus deeply to be wronged? knowe then, that finding here at L. thy kinsman, thy vnhappie kinsman, wandring as a stranger, conuersant with badde fellowes, thredbare in apparell, forsaken of his neere kindred and friendes, readie to perith almost for want of foode, & so penniless, & therewithall enstraunged from all good account, as being amongst other lewde persons, brought before a Iustice vpon suspition of his wretched liuing, my selfe being in presence, and taking vpon me in hearing of his name, to bee knowing both of his parentes and Countrey, had such credite with the Iustice, as hee forthwith discharged him, wherewith not contented I did for thy sake, and in regarde of thee alone, take him home to my lodging, apparelled him, saued his life, recovered againe his lost credite, and restored him: Were not these benefites, thinkest thou sufficient to binde an honest nature, to thinke himselfe beholding to such a one: Happie had I then beene, if neuer more had I intermedled with him, neuer better regarded him, or at no time after giuen farther credite and liking vnto him. Alas was it alonny chauce among so many that had cast him off, euen then to entertaine him, to releue him, to reckon of him, nay rather beyond all reason (as thy selfe by the sequell wilt confesse) so farre forth to dote of him, as nourishing my secret mischiefe, as it were in mine owne lodging, vnder the shadowe of mine owne couert, yea in my very bosome, I must

*Irms*

*Merymus*

*Erosma*

*Parifow*

*Eccehonesis  
Auxesis.*

*Allegoria.  
Simonyma*

must

must lead him yet farther a long, in the end to spoile me, and to meditate nothing so much, as my intended destruction?

Thou maruellest I know to heare this (and strange & most strange *Paradoxon* it is I must confesse) but yet true, and if not in him true, then in no other true, by all likehoodes. But ere I farther report vnto thee, howe and by what accident encreased my greife, let me yet shew thee more what I did vnto him. So ordered the vnluckie starres my cruell fate, and in such (more then disordered maner) wrought the heauens against mee, as albeit here at L. (for I must needs deliuer a truth vnto thee) he was greatly desirous and became an earnest suiter, *Periphrasis* I shoulde euen at that time leaue him: yet pressed by mine owne misfortune, & more then tolerable liking, nothing regarding, or so much as once remen: bring in what worse estate I might haue conceiued him, I be- *Metaphora* thought my selfe he was a Gentleman, bredde of good and vertuous parents worshipfully allied, in their Countrey whilome well reputed, and if any defect had before befallen him, I knewe hee was a *Metonymia* younger brother, and want of liuing and maintenance might impair him, I had no sonne of mine owne, his learning and other qualities (not to bee despised) drewe more and more fancie vnto him: what should I say? I rendred vnto him all account and preferment that lay in my possibilitie to procure him: and shortly to conclude, into *Aporia* the Countrey (furnished in the best part according to his calling) I tooke him with me.

If I should say to thee, that his demeanour, his attendaunce, his *Apyndeton* forwardnesse in all thinges to my noted liking, his outwarde shewe in whatsoeuer action vnto mee seeming to bee pleasing, did not of it selfe appeare to challenge so much, I should lie vnto thee. But what of that, howe is falshoode couered, but by the daintiest glosse? where *Sententia* lurketh craft, if not in the shade of most simplicitie? Could the Syren deceiue, if shee had no song? Which way shoulde men bee *Allegoria* bewitched, if there were no meane of inchauntment? But did he in the end proue such in deede, as he seemed, or hereunto appertained? No, no, God knowes he failed much therein, yea, hee was too farre from it. See then how much beyond my selfe I was, that being thus *Polypoton* intreated to discharge my selfe of mine owne bane, would yet allure *Allegoria* both Gods and men, to bring into my bosome the purport of mine owne secret and vnknowne mischeife.

Christmasse

*Metaphis* Christmasse nowe drewe on, after that a good time we had remained in the Countrey, alas that times ordained and sacred to holy purposes, should become aiders and furtherers to mens vile imaginations. In this time, whilest all mens mindes were busied and occupied in dauncing, banquetting and feasting, as vlc and custome and season of the yeare had of auncient times induced, whilest the

*Synonymia* Hall was tull of all sortes of people, reuelling, playing, and occupyed in pastime, my daughter (O greife to thinke on, and heauiest

*Emphasis.* found to remember) my onely daughter was at bed-time missing :

*Hypotyposis.* Search was made heere and there, inquisition of this partie and that, this way ranne one, that way another, the house was troubled and filled with all hurlie burlie, onely wading further into the

*Merismus* matter, and her Chamber throughly perused, her apparell was missing, Chests broken vp, iewels bereaued, mine owne lodging spoyled, and in the ende, I saw and found my selfe in what cruell sort that might be robbed.

Hereupon grew suspition, and of suspition arised matter of likelihood, and of likelihood at last, assured & most probable coniectures

*anastrophe* One while this man was brought in suspect, another while that party

*Polysipton* challenged, then he was misdeemed, and another againe culpable adjudged, but all in vaine. For hardly could my mind suppose, that hee

*Periphrasis.* to whom my thoughts were so sincerely tied in all more then comon

*Anastrophe.* affection, would so farre forth haue beene estraunged, as at any time

*Emphasis.* to become weeting of my intended harmes, neuer a conspiratour,

*Prosopopaea.* much lesse an executour. But wicked and vile conceited fraud, what cannot dissimulation, in cloake of sugred guile vnder thy title put forward. And yet might my ignoraunce herein very well haue become

*Epicurexis* excusable, for a seuen night before that time, that luckles time in

*Paranthesis* which this action was concluded (for long before was it purposed) your kinsman by my allowance and good will had taken leaue, and seemed to be departed, to goe into N. to visite his freind, whose absence besides the litle matter that euer in him I supposed to be hereunto sounding and euery other circumstance concluding in all his common behauiours, not so much as in shewe to giue a shadowe of this or any such like pretence, could neuer haue induced mee to the least imagination at all, that hee of all others, would haue offered to be seene in any such thing.

But

But if you will nowe aske mee what presumption I haue then to charge him more then another, in whom so little matter of suspicion could before time bee conceiued, I will answere you. The presumptions are, their conuersing together in one place, besides that, shee is by his directions at L. and placed at his finding; that his pretence of going away, was to depart into N. the deuise whereof appeareth now but in a plaine colour, to haue procured this unhappinesse. Of all which I am so surely ascertayned by the credible report of a Gentleman, so honest, and of reputation so sufficient, as whereof I neede to make no question. For once they being together, and in such fort as is deliuered, argueth the circumstance of his going to N. to bee but a meere disguising, his intent eyther onlie to be a meane with lesse suspicion to compasse her, and so consequent ly to betray her, the stocke whereupon they liue, to bee my wealth, and what from mee is robbed and vnkindly bereaued, howe can it otherwise choose? is not the matter playne and euident? how else should he see her, compasse her, receiue her, and in such fort entertaine her?

■ If these bee supposes, then what may bee serious, if such assured notes as these seeme trifles, what then can bee sayd to bee certaine? and yet long was it I must needes bewray, ere my selfe could conceiue the similitude it bare of truth, so harde a matter it is where good opinion is once rooted, by the veritie it selfe, almost to driue out the same. But now sounding deeper into the action, I finde both will and abilitie in each poynt so furthering, as without I determined to winke still in mine owne blindnesse, I must renounce all fauourable conceits, and vtterly confesse the same to bee but an error.

For hauing waded into euerie deepe conceit, and imagination of the accident, well weighing with my selfe also what maner a one the partie hath beene, how euill vnto me sithence he hath likewise beene reported of, how vilely before my receipt of him he was generally demeaned, with what base people, & men of basest reckoning I found him accompanied: I doe immediately condemne my selfe that was so sottish as to expect any other euent at his handes, then what hath alreadie succeeded, seeing where so many euill dispositions haue bin before time abounding, it is not easily noted that from such a one any

good at all coulde bee at any season proceeding But too late nowe to my no small greife, doe I fall into this reckoning, which wisdom would before haue prevented, and more circumspectly haue intended to. For whence (if I truly should speake of the action) ensued this abilitie? Was it not the fauour and especial liking where-with I receiued him? Howe coulde hee else haue presumed on it? Howe could he haue sought it? How could he haue done it? But not for this doe I accuse thee my R. as either accessarie, or fauourer of so badde and vnkinde a purpose, but for thou knowing his course of life, weetng of my well deeming, assured of his being with me, hauing reported vnto thee in what degree I did credit him, would notwithstanding not so much as tell mee of him, nor suffer mee by thy gentle admonition so much as to surmize how I might be deceived by him.

*Peroratio  
Synonymia*

Let I pray thee the sorrowfull demonstration of these my Letters bee a meane vnto thee, as thou louest mee, tenderest me, and carest for me, to search out the truth, the state and circumstance of the thing, and yet (forlorne as I am) seeke I therein but mine own sorrow, for neuer shall I like of him, care for her, or hardly after this in any sort abide her. Yet for my minde desireth to be resolu'd (though euen in these very words deliuering I do not seeme to doubt) let me receiue the plentie thereof at large, be it that the resolution be a confirmation of mine owne unhappinesse, the force whereof being past remedie I must support as I can, & seeke as I may to endure the rest with patience.

*A Letter defensorie answering by confutation all the objections in this former Epistle surmized.*

*Exordium*

*Insinuatia.*

IT is sir, accustomed that men in greife of mind do often speake diuers things, for which in respect of their sorrow they seeme to deserue many waies to be pardoned, according to which, your selfe hauing of late sustained some aduerse hap, do what by surmises, & what by misreports, seeme to be at odds with your own liking, & vpon a sodain to become enraged with your own fancie. In the course of your whole letter viewing the wrong you haue sustained, & the extreame disquiet wherewith you are perplexed, I pittie your misfortune, and



and as a friend do inwardlie grieue at that wherewith you are troubled, wishing that either I had abilitie to redresse the matter of your liking, or otherwise that my wordes were of weight to perswade you, that with the extremity thereof you would not so greatly be moued.

Touching my kinsman, whome for my sake in such sort as you write you receiued, and to whome vpon the outward deserte of his behaviour you vouchsafed such entertainment, and vpon whose absence and departure (albeit with your good liking) you seeke to intrude the summe of all your unhappinesse and misfortune. He is not indeede at this instant here in the country, but as I deeme and you haue informed, about London. Neuerthelesse for so much as it seemeth by your writing, & also by his thankfull acknowledgement & deliery, both vnto me and other, how much he hath stood beholding vnto you, & that it standeth to bee parcel of a gentle mind, as wel to recognise a good turne, as to remoue by a louing censure an ill opinion, where the same rather of griefe then of malice is vniustly conceiued (notwithstanding I may not so effectually speake to the purpose, as if himselte were personally present) I will endeouour vpon my owne knowledge as farre as I may, and so much as in truth I canne lawfully iustifie, hereby to satisfie you, and if it bee possible to expell those causlesse coniectures of him, that in such sort doe annoy you.

To the matter therefore wherewith you are grieved, I thus much dare affirme vnto you in his behalfe, that in all your imaginations you haue greatly misconceiued, & the reasons leading me the reuention are these.

First where your selfe doe confesse that the onely matter you haue in apparance inducing you to accuse him, is the incredible report of a friend of yours, that sawe him & your daughter at London, and a suppose thereby, that she is at his disposition, and the theft of your goods to them both an indifferent finding. I say the validitie of all this is nothing for omitting that by diuers casualties men and women at aduenture do daily meete, experience whereof is in common vse amongst our selues, & euen then when we least do thinke of it, and most would wonder at it, the reason whereof I ouerpass, because to the accident I am but a stranger, what reason haue

have you so resolute to thinke that the expenses whereon they remaine (so bee it they doe as you alleadge continue together) must onelie be drawne out from that part of your lost substance; and so by consequence aggravate a likelihoode of his stealing your daughter? I neede not I trust perswade of his kindred, nor abilitie of his friendes, it resteth not in doubt, you knowe it. then vnderstand you sir, it may also be as possible, that some one or other of them might at the length by some more gentle motion then before time tender his good, Whereof I need make no question, my selfe can assure you for that an Aunt of his dying of late, left him possessions to three hundred poundes value, which being at his choise either to accept a diuision or money, it is like he hath the coine and let the land goe, and thereupon is the better enabled to do what is reported vnto you both for her and himselfe.

Hereupon you begin to call in reckoning his life, and I know not what late reportes and informations of his liuing, to coniectur there upon his common disposition and ill vsage, with ability to doe you a displeasure, performed by your owne countenance. Alas sir, why should you be so far led awry by these vncertainties? Know ye not that reportes are many times slaunders; and that men for the most parte speake generally when they find aman in any sort to be iniured particularly? Hee is my kinsman I confesse, but not for that would I yet defende him in his treacheries, but for mine owne knowledge of him from the begining, canne I witenesse the contrary, I must tell you to conclude thereupon, you do him small equity. What if he fell in to your notice by a little penurie? Many an innocent and good man by want hath beene driuen to ill company, yet themselves vn knowing, and not wetting at all of their faculty, and so truely may I herein deeme of him, gladly in the meane time thanking you; and himselfe eftswoones confessing the weight he then received of your curtesie.

And if we shall answere likelihoodes againe by coniectures, why may not (I pray ve) the careful endeour and diligent aduerting, your selfe doe confesse in all his continuance to haue remained in him to wards your liking, be as well a testimony of his honest affection, and glad indeuor to recompence by any seruice your kindnes, as vpon his naked sole information, you would goe about to wrest it as atoke of

dissembled iniurie? Nay rather why may not the suppose thereof bee forcible to quench any other conceipt to the contrarie, seeing in the reuolution of the same, you also doe graunt, that in all his behauiour you neuer sawe so much as one suspect, whereby so farre as you are gone, in such sort to induce you? For my part if we shal studie to measure the conditions of men aright, I am of opinion that wee ought rather to credit the wise and practise daily seen before our eyes, then by any misreport or vnseemely coniecture to giue scope vnto our owne inagination or a selfe willed fantasie.

Honest gratuity and dissembled treachery, seldom in my conceipt do drawe in one line together, thankfull I doe know him vnto you for any benefite, for I haue seene him more then once, and that most seruientlie to profess it, how he should haue with you by nature I find not, as whereunto I neuer saw him addicted: besides, thus much can I yet say more to ascertaine you, that about the time mentioned in your Letter, hee came hither to visite vs, / since which till within this fortnight he remained with vs. After about the receipt of his money, and for the conclusion of that agreement, hee was disposed to London. There what hath betided him I cannot rightlie enforme you, yet may the apparance hereof bee sufficient, by good reason to assure you, that beeing thus continued, as I haue declared hee could verie hardly and almost without possibilitie, haue bene so forwardes in the matter as hath bene suggested by you.

In respect of your ancient amity and acquaintance, I doe yet pray you, that you wil be recomforted of your griefes, opposing vnto your selfe this one assurance, that by some strange euent your daughter is happened to his knowledge, and this fixed hope that by beeing with him, she is retained to her best safeguard, who as well in respect of the accompt he beareth vnto you, as of the courteous regard it is most like he carrieth vnto her, hath vpon some vrgent businesse bene compelled to stay her, determining in some conuenient time, I warrant you to your comfort and his credite and good opinion to be encreased, to returne her vnto you. Not being vnmindfull howe much I haue heretofore bene staied, both to thinke woorthilie of you, and to thanke you, I do for the present bid you most heartily farewell. T. thus of, &c.

## Of Epistles Expostulatorie. Chap. 2.

**W**ith these expresse examples, I thinke good to conclude this passed title, and thenceforth to goe to the next, which is Expostulatorie. This worde seemeth to haue his definition of reasoning, debating or arguing a cause, thereby to find the depth, weight, certaintie or quality of the same, and according therunto to lessen, qualifie, or enforce the substance of griefe or mislike by such meanes conceived. And albeit iniuries, mislikes and discontentments are ordinary to all men, yet doe they for the most part, fall principallie to bee received among friends among kindred, great acquaintance and familiars, by occasion whereof, this title in writing is but (as it were) the first matter of challenge, before any vile reproch bee performed. And this also not where there is a resolute malice already conceived, but where men advisedly and consideratlie doe deliberate of their and other mens actions according to reason to bee considered. By which aduiselement being led, without any haire-braine or brainische devise or humoz at all, they some times mulie, and in courteous and loving termes according to the state of the iniurer, and the condition of those to whome hee writeth, expostulate the iniurie, desirous rather that the truth by circumstances might bee knowne, then any quarrellsome matter to bee obtruded. Other whyles more roughly and peremptorily they deale, and yet not unskillfully nor badly. But if the effect of your writing be not determined in any of these two sortes, but falleth otherwise to a manner of reproching of benefittes, or to an exclamation or blither enforcement of evils, then may not the same bee said to be Expostulatory, but rather to bee Exprobratory, or inuective, of which both twaine hereafter shall bee further declared. And as this kind of expostulating, falleth most with persons of equality, so that it is scarce thought of good manners, and sometimes helde perillous to dispute of offences with one far above vs in authoritie, and with our inferiour so to doe, it turneth moze often to be Reprehensorie then otherwise: yet is the force thereof manie times caried from an inferiour to his better, neuertheless with a kinde of answerable submission alwayes respectiue to

to the others reputation of greatnes. And so may a man with his inferior also in god sort sometime expositulate an iniurie, wherein if he shall vouchsafe so to do, the partie lesse in abilitie hath the more reason to recognize his courtlesie: for a man of god sort and greatly reputed of, to offer as it were an imparlance vnto his inferior, whereby to argue with him a matter in suspence to bee noted an iniurie, cannot be but much to be prayesed, and so adiudged in that bitternesse, as to proceede of a most singular bountie. So be it hee doe it not by insultation, nor any pycke of vaine glozy, for so doing it loseth a great part of the vertue therein prayesed, vntill he desert of the partie be such, as may well merite that or a greater will to be tendered. By all these means as also sayd may iniuries bee expositulated, the vblage wherof as well in matter of accusation as defence, is indifferently to bee carried, considering that onely by varictie of allegations and not otherwise those questionable causes are to be sifted. And so heereout will wee make into their severall examples.

*An example of an Epistle expositulatorie touching certaine iniuries  
betweene two freinds*

**M**aster L. there passed if you doe call to minde, twixt you and mee certaine speeches of great secretie, vehemently concerning the state and good support of my brother. And for as much as I had then great suppose, both of your honest courtlesie and great fidelitie (as I thought) sufficient to the matter then spoken of, I did (the extremitie of the cruell creditours requiring it) not sticke to reueale vnto you the conceiued maner & meanes how the same might be redressed. I do very perfectly remember, that but to one other besides your selfe, I did communicate the cause, of whose rare and singular honestie I doe much assure my selfe, that if hee shoulde reueale the same, I could despaire for euer to find any man secret, or that with whatsoeuer matter of freindship might hereafter be credited. But to be breife with you the secret is disclosed, & therewithall so fully laid open, as the whole maner of the same in sort as it was determined by one of the parties whom it specially concerned, hath bin to my brothers owne cares deliuered. The other partie to whome I reuealed

led it hath changed his lodging, and hitherto I haue not sent vnto him: whose approoued fidelitie forthat it remaineth of no small record to my certaine knowledge, I will presume to verifie. It resteth then that I must needs expostulate with you touching the iniurie, of whom I haue more cause to doubt, being thereunto led not without many and those very absolute coniectures. For first it is generally knowne, that you are verie needie, and to be plaine with you, there be those that will iustifie that by such meanes you do shift nowe and then very cunningly. It is matter L. a very base kinde of shift for a Gentleman in any treacherous manner to deale with his friend sown kindly. And I can proue besides that sithence my trust reposed you haue entred speciall conference with the partie. The time likewise doth somewhat assure me, in which no one but your selfe coulde so suddenly preuent mee. There want not to giue scope hereunto, the speeches also which the next day you deliuered mee after I had spoken with you, which was, you feared least any man ouerheard, and might possible discerie me, whom your selfe knewe an houre before our conference, to haue beene discharged our companie. Againe, the person and place where he remaineth, enforce something, where unto vnaccustomed you haue access, and therefore for some spectall policie. And notwithstanding all these vehement likelihoodes, yet will I not condemne you, till I see how you confute mee. Albeit my censure hitherto passeth that very hardly you may answere it, without especiall note of infamie, which being so, the displeasure may returne such as I can tell you, will not be mastered very easily. The hast of the messenger forbiddeth me longer delay, by reason whereof, I am compelled to leaue you. B. this of. &c.

*An answer defensorie vnto the effects of  
the same Epistle.*

*Exordium.*

*Liprose*

*Excusatio.*

**M**aster H. The manner of your writing seemeth vnto mee very strange, & the circumstance such, as I promise you, wherwith I was neuer acquainted. I am not a little greued to thinke that you should in so peremptorie sort you do, attribut vnto me the name of so base & vnfit a dealing. I would welyou & your informers understood that it

It is not my practise to vse that cunning, which you like to tearme by the name of shifting, neither (by whatsoeuer necessitie constrained) doe I inure my selte vnto the same. It is an old Prouerbe, *Where the badge is lowest, there euery man is ready to goe ouer.* The verifying whereof appeareth in you, who hauing no more certaintie then your meere imaginations to suspende mee, doe iniuriously obiect my necessitie, as being the onely meane wherewith to disgrace me. Why, maister H. doth it therefore followe because I want, that my minde must of force become maimed with such treacherie? You are deceyuèd, and they guesse much awrie, that in such hatefull manner doe go about to abuse mee. What argument call you that, that for because you reuealed your counsell to vs two, and it liketh you to preferre by certaine allowance the others reputation and abilitie before mee, that therefore I haue deceyuèd you? Why if you list to suppose a trueth on my side (as lawfully you might doe) were there not as much reason that I for mine honestie, as hee for his brauerie shoulde as indifferently bee censured? But your probable coniectures you will say do entice you, the one whereof is the time wherein none coulde preuent you. Was not I pray you that other in Towne as well as I, though hee altered his lodging? And suppose that euery day wee were both heere since, may it bee vnpossible that another might endamage the matter as well as wee? But I had speciall conference with the partie, and the place and person without that occasion, of no likelihoode by mee to bee frequented. Had I conference? Is that a thing so marvellous? Am I so farre estranged from honestie, that I may not haue speech with a man, but to worke my freind villanie? Alacke man, why, I was neuer so fearefull of mine one keeping secretes, that I would haue denied it if you had asked mee, neither doe I much force if your owne eyes doe witnesse the cause when I next speake with you. In saying the place and person was before time by me vnused, you speake iniuriousslie, for your owne selfe doe knowe, that both he and the rest were to mee knowne before time, and that very familiarly. To conclude, I wish you to bee perswaded, that in rewarding mee with such conceites as these, you shall doe me but small courtesie, and ill requite my faithfulness by vpbrayding mee with my necessitie, that would haue endeouored all meanes possible to pleasure you.

And

Paramia.

Antipophora

Erotema.

Procataphora

Paramologia

Erotema.

Charientismus.



And as touching any infamie to me redounding herein, I woulde I could as well cleare all my offences to God-ward, as I can free my selfe of this suspicion, and that with as great honestie, as others most maliciously haue sought to defame mee, and then no doubt my account should be a great deale lesse then it is, when euer the Almightie by his eternall summons should call me. In resolution whereof, I ende this answer. The of. &c.

*A reply to the sayd answers Defensorie, wherein the matter of the Epistle is more firme. he maintained.*

*Exordium  
Allegoria*

*Amistheſis*

**O**F ancient time it hath often bene sayd, that it is *euill halving before a Cripple*, faithful dealing & flourishing glossing are two contraries. Among true freinds indeed, and such as do make more account of their credit and honestie, then of the base acquiring of a sleight commoditie, I do confesse it is not of small moiment to build vpon the rocke of their assurance, and to make reckoning of their word, to the vttermoſt, but where Gentilitie is not alonely spotted, but in a manner couered and debased alreadie with vnholſty, & men hold it for a *Maxime* to shrowd their lauish & euer emptied expēce by whatſoeuer kind of lucre, be it neuer ſo filthie, it is not neceſſary that repose be in ſuch a place ſtabliſhed, leaſt the vntimely rooting thereof, do make men banne their winnings, and lament the bitterneſſe of their loſſe, when too late they are out of hope, for euer to haue the ſame recovered.

*Hypotypoſis.* It ſeemeth Maister L. by the continuance of your Letter, that the cenſure of my former direction you haue paſſed ouer very ſleightly conceuing that by a number of od ſpeeches (which in maner of a racket you haue vſed, to tolle my coniectures as tennis balles, being at your deeming not much materiall whether by order of the game you returne them into the court, or banding them in the aire, ſuffer them to fly at all aduentures) you do yet ſuppoſe to haue wrought a maſtery, & of whatſoeuer to be ſayd againſt you, to haue diſcharged your ſelfe very ſoundly. You muſt thinke M.L. I am no babie, neither do you deale with ſuch a one, that not withſtanding in plaine & honeſt vſage he accordeth to all ſimplicitie, is yet of ſo meane conceite  
but

but he is able to vent your viter most actions, deale you in the handling of the same neuer so cunningly.

The maner of your vsage, being peraduſture deliuered in some place where you were lesse knowne, might make a flourish for your credit & for the present, in one sort or other anſaile you, but vnto me it is but matter to smile at, & occasion (to deale plainly with you) the more to mislike you, who not contenting your selfe to haue dealt more vnfriendly then beſitteth, haue determined belike in your reasons to make me beleue, that I haue offered you the iniury, & when you haue stung me to the quicke, perswade me that the violence of the mischief lighted vpon your owne body. But the course herein you take, is to far wide from the censure of any honest opinion, what tell you me you were acquainted before time with the party, & of I know not what businesse you had to do, which at the next sight you care not to shew me? & then forsooth that the others ability and my suppoſe must be preferred before you, in respect of your necessities? with such other friuolous repetitions without substance or honestie & after that some *Robin* the deuill, or I wot not what spirit of the aire must besides impossibility be suppoſed to reueale the accident. what vanity is this? what matter of reason therein, that as before I might not assure my selfe of your infidelity? to what end proceedth all the other circumstances, vpon what conceipt do they cleare you? Tush tush, deceiue not your selfe, nor thinke you goe so couertly but that men of discretion can and doe daily see you:

Somewhat more then you think I haue sithence heard how the world goeth with you, you thought it very much at the beginning I shoulde expostulate with you, but if I should stir you with this *item* that I can tell you where, when, & vpon what expectation you descried mee you might think I did not then disguise with you.

I study not to capitulate your iniuries, as confessing my selfe also not to bee vnburdened with offences: But good I deeme it were M<sup>L</sup>. that by some meanes you tooke notice of your owne infirmities, To aggrauate the wrong that you haue done me, I list not, and more then I intended haue I spoken vpon that you haue answered. Being vnwilling to toile my selfe, or trouble your conceiptes any further, I herewith conclude.

*More sory of your ill condition, then of the abuse you haue done me.*

*A second answer by the like reasons of  
the reply, in further defence  
of the partie.*

*Exordium  
Paraphra*

*Allergia*

*Sententia*

**A**S auncientlie it hath bene accustomed (as in the proverbe by you alleadged) *Better it were for some to steale a horse, then for others to looke on.* It is an easie matter to finde a staffe to beare a dog; and to him that list to haue a bad conceipt, what honest excuse may be alleadged that can drawe him from it. Men that are opinionatiue, doe not for the most part measure things as they are, but commonlie as their mind leadeth them, and generally to speake of many thinges that in particular are vnnumbred, what the conceipt giueth in certaintie to be adiudged, there is with diuers persons no question of good and bad afterwarde to be oppoted. Among friends sundry occasions do happen that meereley for themselves are to be supported, the least of which happening among strangers, would notwithstanding great discontentment be carried.

*Profumassa*

*Eroisma*

It is giuen to some to beare much, because they seeme to be borne to it, and to laie their shoulders vnder euerie load, because they are inured vnto it: yet all that carie loades are not Ases, nor euerie one that supporteth a burden is forthwith a pack-horse. I know wel M. A. you are no babie, nor I thinke you do suppose me so senselesse as to be a foole, I vse no rackets to your reasons, as vniustlie you conceiue of me, nor would I haue you imagine that because you thinke ill of me I must needs be guilty, I tell you againe as I told you before, you highlie do wrong me. And in this one more then any other, you most vniustly do abuse me. Why do you so often inculcate vnto me, what other haue reported, and some say they haue seene in me? It is the truth I stand vpon, & not the malice of any one whatsoeuer, that so vilelie misdeemeth me.

It is not my custome to winke at all things as I doe vnto you, so indifferently, but yet would I haue you conceiue howe much the injury toucheth me. You argue against mee that it is not inough that I say it is not so, so say I vnto you, that you ought not to charge mee without you can proue it so. Because there resteth some matter whereby I am in good condition tyed vnto you, it is not seemely for your credit,

credit, nor fit for the honesty whereof you make profession, to lade me any whit the more with iniury. Make what large collection you list of my present state and necessity, I tell you, I deeme my selfe the same man that I was in greater prosperity.

My request is for the surcease of all this iarre, your opinion maie stand as you list, but giue mee conuenient time and access to cleare mee. To vrge mee as you doe, maie but breede that which to neither of vs may returne pleasing, & which in the end I knowe wil be to you most discontenting. It were good that with lesse resolution you did sway your opinions, so might you with smaller difficulty deerne, what with facility in fine you will of your selfe condescend vnto. My selfe being as loth to disturbe you, as your selfe seeme wearied with the former toile doe herewith set my limits, whoworle conceipt of your light belife then of the wrong you haue done me, do not withstanding continue.

*Desires of your reformed imagination, &c.*

**N**Doe after these double thwartings on either part received in expostulating this iniury, (the like whereof by writing is sundrie times occasioned, and remaineth in this place only for variety, to make the tw how by well handling, matters may on both sides be equally enforced or weakned) I will sort you forth two or three seuerall examples moze, because of the necessary and often occurrence of this title daily, being accustomed in our writing. The first whereof shall bee for matter of unkindnesse. The second for breach of promise: The thirde from auncie Gentleman to a personage of great honour, whereby in cause of betternesse shall be exampled how iniuries may be expostulated or complained of, & these in sequence shall followe by their examples.

*An example of an epistle Expostulatory touching unkindnesse received.*

**M**Aister G, I haue great maruell that remaing hitherto in town Mas you do, we can by no possibility heare of your being, but by such iangling messengers as you make curtors for spite, whereby to abuse

Epiphonema

abuse your friendes. In which the discourtesie is far more by the vnbe-  
 seeming courses, & dealings therein vsed, then fitteth either your hōe-  
 stie or our frindship to be toleratd. I doubted not ere this time how  
 apt you were to conceiue (euen for a verie toie) in the worst degree  
 that might bee, of any one that behaueth himselfe neuer so well vn-  
 to you, so ticklish are your humours, and so vnsteady your censures,  
 And which is worst, it cannot with you rest in imagination alone,  
 but in such odde kinde of reportes, and to such base persons you de-  
 liuer it, as it verily seemeth, you little recke what discredit you offer a  
 main the same, the least whor would make you storme to the gall, if  
 a man should but ouerslip himselfe in giuing any manner of sound  
 of you, tending to such effect as you proffer. Good God sir, are you  
 and I of late become such straungers together, as that neither writing  
 nor request may serue to haue access to your presence. Trust me I  
 am vnused to these deuises, nor fit they at all vnto my appetite. Ei-  
 ther something or no body to me, but vnto such as more recke of  
 your coynesse then I do, you may be as you will, or as their fortunes  
 may beare with you. For my part I am too vnapt to weld any such  
 insupportable amity. If you can vse me as your vpriight, honest, and  
 well meaning friend, I am vnto you as firme as you would with mee  
 otherwise to encounter so many diuersties, of vnfrequented fancies  
 toyes or millikes, it answereth in no point vnto my propertie,  
 which hauing thought good of mineere well-wishing to signifie vn-  
 to you by present writing, I leaue you to your best opinion; this of  
 &c.

*Yours in all good sort to be entertained, &c.*

*An example of an Epistle expositulatory for  
 breach of promise.*

Narratio

**M**ister K. I haue abstayned hitherto to come or send vnto  
 you, partly wearied with importunity, for that I thought two  
 moneths now being passed, I might in this space haue found  
 a season conuenient, wherein to haue ended with you. Ha-  
 uing taken this cause in hand, I woulde (as in good reason it seemeth  
 fit) you should determine with me vpon some conclusiō, wheron re-  
 sting assured, I might thenceforth know wherunto to trust, & neither  
 waste

wast labour in conning to so small purpose, nor hinder my certaine busines by the vnsteadie stay of your affaires, as alreadie I haue done. We haue talked many times, and set downe certaine limits, marie to so slender effect, as I neither know when to demaund, nor you how to satisfie. So that depending vpon shadowes, I haue passed my time with small benefite, and you haue gone forward to little purpose. I doe pray you therefore that hence-forth such honest meaning may assure vs, as alreadie betweene vs hath on either part bene performed. To delaie me thus with nisses, as I thinke it far from a Gentleman, so do I suppose you not intend it, considering how many waies thereby, I am and shall be hindred. This therefore may be the certaine meane to satisfie vs both, that you will (as on Friday last you promised) come and see the agreement betweene vs performed, whereof I pray you aduertise your full resolution by this bearer. And so I bid you heartily fare well, &c.

Epilogus.

*An example of an Epistle expostulatorie from an inferiour Gentleman to his farre better in degree, authoritie and calling.*

**R**ight Honourable, though by the custome and common policie of this vnhappy world, I am better warranted with a personage of your greatnesse, to dissemble, then to deale plainly, yet because I finde as well by Gods owne word, as by the cunct of mens practises, that such customes are neither pleasing to his Maiestie, nor alwaies profitable to such as vse them, I haue aduentured to manifest that by paper, which by wordes (albeit many times desirous) I neuer had heart to vtter.

My purpose is to be plaine, and in honest and dutifull sort to expostulate with your L. wherein I find my selfe grieved, & vpon what ground this my cōplaint is framed, I therefore most humbly beseech your L. for Gods sake and your owne, to pardon this presumption, and to admit me fauourable and indifferent construction, of what I shall here vnfolde vnto you by writing.

Propositis

I exclaime of wrong passed, I vrge my miserie present, and I complaine of you to your selfe, and so do make you iudge of all that shall be hereafter enformed.

Your L. did once knowe, and hath still some cause to remember, that of all such lande and liuings as my father at his death was possessed

fessed

felled, one onely poore farme fall to my share.

I my selfe doe knowe, and shall neuer easily forget, that after the same was thrust into my hands, I neuer inioyed it without much vnquietnesse, quarrell and vexation, nor without the continual malice and molestation of my vnnaturall Vncle, and such his associates, as by setting him on, vnderhande, did afterwarde finde meanes to fasten in the same.

This poore liuing (once in maner lost, afterwards recovered, and yet stil fearefully kept, the rather by meane of a new trouble, moued vnto me by maister B.) I was in fine driuen to offer for a little, but to sell for lesse. Now here begins my iust cause of complaint. For vpon firme hope of your L. fauour towards mee, and that you would according to your honourable promises haue done me an expected good: I was content to yeelde my interest for eleuen hundred and three-score pounds, where sixteene hundred pounds had bin before offered by my kinsman, and so I then told you.

This offer of mine, your L. for the time accepted, yeelding with some difficultie to pay the odde eight score poundes, where I ought it. How be it afterwards, hauing gotten the Lease into your hands, and being possessed of the bargaine, and none nowe daring to take the same from you, you quarelled with the Lease as before you had done with the title, and made mee a fresh abatement of the odde eight score poundes, affirming it to bee no part of your charge to pay my debts.

To saue this mischeife, and to saue my eight score poundes (your Lordship hauing reported the former bargaine to your most aduantage) I laboured without auaile, to helpe your memorie therein. Protesting (and that most truly) that vpon mine earnest and humble petition vnto your L. to leaue mee woorth a thousand poundes, and to pay my debts, and in regarde also of the great abatement of what I might haue had else where, your Lordshippe had condiscended in the former conference to discharge the same. And thereupon willed me, at my next returne to bring a note of my debts, with the names of my creditors.

This tale I well remember with more trueth then good successe vttered, (specially the often touch of what my kinsman (had offered me) did greatly mislike you, Whercupon growing in heat (yet with some



some regard of honor) you swore that if any other bought the same at my hands then your selfe, you would haue it for lesse then five hundred pounds, yea, for nothing, or else it should goe hard. Marie keeping it my selfe, you said you would stand my freind: which hote or colde conclusion, I proteit did so appale, as with feare of further losse with greife and discontentment I grewe sicke, and thereupon resolved to take what you would giue me.

Your Lordship hauing thus, what with countenance and choler dismayed mee, and finding by such peremptornesse my sense to be ouercome, you ranne on still with this wresting course, and vpon authoritie without cause or colour, cut mee yet thirtie pound shorter. So as in place of one thousand sixe hundred pound offered me by my kinsman in the Countrey, your Lordship gaue me nine hundred and seuentie pound, leauing me out of this to pay a hundred & sixtie pound debt.

By these meanes (right Honourable) was I then halfe impouersished, and am now altogether vndone, hauing neither skil to vse that little you gaue, nor wil to raise my selfe after my fall, which I thought impossible.

It was a wholsome caueat giuen me by your Lordship, and a full resolution put downe by my selfe, rather to stoope and to lue, some-what sparing, then by any prodigalitie to impaire my stocke: but being neither Marchant, Artizan, Broker, nor Vsurer, nor hauing among manie debtors, scarce one good payer, I coulde hardly frame to doe what was aduised me, or be so much mine owne freind, as at first I had determined.

My state then brought thus lowe, my freinds decayed and dead, my liuing sold for little, and the money spent, I resolved and still doe with the rest to leaue my Countrey, as well to couer my want from mine enemies, as to seuer my selfe from so vnfortunate acquaintance.

Find time therefore I beseech your honour, before my going to examine these particulars, they containe I protest nothing but matter of truth. It is an high vertue and most commendable in a man of your state, to right your inferiour against your selfe, by this shall you winne him vnfaignedly to loue you, who now vpon iust cause can do no lesse, then thinke himselfe wronged by you

And so my good L. this bill exhibited into your chamber, not into any court, deliuered to your owne hands, and to no man els, I leaue to your honourable and best consideration, humbly once againe, beseeching your L. to suspend your hardest conceit against me, for ex-postulating my greifs, in respect my plainnes herein, passech not without truth, nor any wrong enforced, but vpon iust occasion,

*Of Epistles Exprobratorie. Chap. 4.*



From matter Expostulatorie, we will now turne our selues to the next title being Exprobratorie, vnder which is contained cause indeede of vehement and greivous disdaine: theislie touching offences that impugn a contrarie and laudable merit & desert. For which, howbeit in all ciuill vsages it be accounted vndecent, vncourteous, and vnbeseeming anie gentle condition, to reprobach a man in time of mislike, with good offices; or turnes, that befoze hee hath receiued. So when contrarie to the honest affection vnto him bountifully tendered, a man shall either ingrately refuse to recognize the same goodnes, or impudently, vnciuilly, or inhumanely goe about to reward euill for good, and to enforce a most vniust beyation where himselfe hath receyued most comfort. In such cases to vse this Exprobratorie manner of writing, to signifie vnto the partie so forgetfull of gentlenes, both what he hath receiued, and how much he was charged by all wayes, limits and meanes that may be enforced, of humanitie, pietie, or gentlenes, it shall not be amisse, and to such ende and no other is this Exprobratorie kind of Epistles to be used: Of which, some certaine examples are in this place to be deliuered.

*An example of an Epistle exprobratorie touching ingratitude receiued.*

*Narratio.*

I Doe not maruell at your woonted and sundrie delaies in answering my requestes, nor that you breake so manie promises with your freindes for the gratifying of their courtesies: In that being things by nature annexed as they are to so seruile a condition, they

they seeme (as remediless) in all discreet iudgements to bee borne withall. But that I wonder at, is, how my selfe (knowing as I doe, and hauing so often tasted of that contemptible and hard disposition of yours towards me) should yet be so assotted, as to straine my friendes, to spende my money, exercise my wits, yeelde my trauell, bende my care, and passe my credite, to relieue, vpholde, nourish *Merismus* and maintaine such a one, in bringing him from nought to ought, from the dunghill to the court, from woe to wealth, as hath neither honestie to regard mee, wit to vse me, will to requite me, civilitie to respect me, good nature to thanke me, nor any one sparke of ende- *synathrisimus* uour whereby so much in good seeming to behaue himselfe towards me. Many occasions haue bin giuen me before time by some other misprizers of my curtesie, but you of all others haue exceeded and do passe them all in vn honesty. That I should be occasioned thus to reproch you as I do, is iwis vnto me no great contentment, but that at my handes who alwaies haue so manifoldly deserued of you, you should so far forth challenge to be reproched, that certainly is it whereof you ought most to be ashamed. Howe many waies you haue wronged me, and how little cause hereafter I haue to en- *Liprose* *Memoria* termedle or haue to do with you, hauing so ingratfully, nay rather inhumanly dealt with me, let the worlde iudge betweene you and me. Had I tried you in much, or in one halfe of that wherby in very duty you are charged vnto me, it had bin somewhat to haue denied me. But in a matter so slender, so small valued, and but a trifle, *Synonymia* *Asyndeton* to delay me, to stande with me, to breake promise with me, and which is worst of all, most vnciuilly therewith to bearde me, that of all others is the most detested that may be. Sory I am, nor that I haue knowne you, for the knowledge shall keepe me from you, but that in nourishing of you, I forgot my selfe so much, as I coulde neuer till this present perceiue nor looke after you. Fare as you will for me, who euer hereafter desire neither to know nor see you, From B. this of, &c.

*An Epistle exprobratory, more largely exempld*

**A**lbeit vnto a gentle minde there is nothing lesse proper, then areproching of benefites: nor any thing more contrarying, *Exordium* then

then to bee touched with discourtesies? yet respecting the weight of the manifold wrongs done vnto me, & most iniurious deuises, wher in thou hast contrary to all lawes of nature, vertue, or honestie, gone about to abuse mee, rewarding not euill, but worse then mischiefe it selfe, for good, and doing that which all men hate, and the most discreet doe abhorre in requitall of that which I chiefly deserued of thee, I hold my selfe neither to be touched in gentlenes nor deemed at all in discourtesie, if to such a Camelion I giue his due colours, of so vile a viper doe bewray the feature, to so ingratefull a wretch doe blaze forth his picture, & of so vglie a beast do yeeld his due portraiture, to the ende that at least it may appeare vnto thy selfe, howe vnlike to that thou hast euer seemed vnto me, I haue nowe found thee, and how contrarying to that my selfe haue manifoldlie bound thee thou hast now shewed thy selfe vnto me.

To the opening whereof let mee call to remembrance that beeing here a great while sithence a straunger, spoiled of that thou haddest, laden with sicknesse, pursued of thy foes burdensome to thy friends, subiect to a number of casualties, of death, pouertie, hattered, penurie, grieffe, trouble, and want, I tooke thee, I kept thee I relieved thee, I provided for thee, and that at such time as when forsaken of all others, thou wast onely compassed with extremitie, had not this one curtesie, nay rather vnaccustomed kindnes, been sufficient alone, wherewith to haue bound thee? Questionlesse it had rested there at al any sparke of good condition within thee yet had this bin all that I had done for thee, happilie could I then haue contented my selfe, and hauethought that thou haddest therein alone dealt but ingratefullie.

Abhorrest thou not in the perusing hereof to thinke how thou hast vsed me? Well knowest thou that on this hie point of curtesie I stucke not alone with thee, for after a recovery by my meanes had, and restitutions of thine estate, vnto thy wonted possessions, health freedome and libertie, I not onely so settled thee, but being haled thy selfe (as it were) out of the Lions iawes, I made thine aduersaries a praie vnto thee, I fauoured thee, I loued thee, I esteemed thee when none would regard thee, when all men despised thee. Were not these benefits sufficient, to haue yoked any good or honest dispositio vnto me? what Viper may I then reare thee? what monster or hellish thing that

that not onely hast vouchsafed so much as to requite, but scornest in appearance so much as to beare a good opinion towardes me. Is it possible that man than a Serpent, or than the very Crocodile it selfe should become more malicious, yett hast thou in far greater quantity then these contained thy venome, the Hydra was not answerable vn  
*Paradoxum*  
*Hypobole*  
 to thy proprietie, the verie Sauages themselves could not equall thee thou art in fine beyond al, & there are none beyond thee, for both men and beasts do abhor thy treacherie.

What then aualeth that of such a one I haue merited so highlie Where to serueth it to haue extended on him so greate and vnused  
*Erutema*  
 bouttie? The dog fawneth by kinde where he is loued, the Tyger by gentlenes is from his cruelty disturned, the Lion wil not suffer a kind  
*Sententia*  
 nes vnregarded. But thou (hatefull of all others) degenerating from all nature both of men and beasts weighest not of friendship reiectest fauours, hatest all gentlenes, regardest no kindnes, contemnest  
*Plonasmus.*  
*Polyptoton.*  
 merits, & kindelesse of all kinds, or rather sequestred from anie kinde giuest thy selfe to rewarde the best deseruings, with vnauidable & most detestable villanies

Had I not to too much deserued as I haue done at thy handes, it  
*Epizeugia*  
 might in some sort haue sufficed me. Had I by any known or pretended euill, euer pursued thee, had I meant at any time badly vnto thee it might yett haue contented me, that forgetful of al that before passed thou shouldest in this hatefull manner haue dealt with mee. But ha-  
*Metonymia*  
 uing onely heaped on thy lead a multitude of fauours, receiued thee as I haue done with so sundry curtesies, imbraced thee as thou knowest with infinit contentmentes, deliuered thee from death, and verie hellish tormentors, what kindnesse could be more, or what merite so ample? And contrariwise, what requirall so slender, what acknowledgement so bad, or what recompence so euill, then wherewith besides all course of iustice and equitie thou hast most vnnaturallie acquired me? One onely comfort resteth, that of all honest minds thou art hated deseruedly, and out of all gentle companie art excluded perpetually, wherein hauing the only solace vnto my giued conceit that for the present maie be acquired, I liue in hope to see thee once againe to haue neede of me, when according to thy demerits I shal thinke of thee, & in the meane while esteeme of thy fashions as thou hast giuen me cause to accompt of them,  
*Antithesis*  
*Epiphonema.*

## Chap. 5.



In these Exprobratorie epistles, doth next follow the title inuective. A sharpe and bitter inuicighing against the person, daedes, or behaviours of men occupied altogether in condemning, disabling, and wresting whatsoeuer maie be collected to the reprooche, diminution, or impugning of anie one, and that by all manner of quips, tauntes, reproches, blames, imputations, or designmentes that maie bee of euils. And yet this not by a disordered, malicious or railing humour, butt lie and without great and forcible cause to be pursued, but by a learned, discrete, lawfull, or reasonable toleration to be followed which in all manner of directions is principally to be required. The conuicience is as full of Art as anie others, that heretofore haue bin exemplified vnto you, and as well for rise and quicke inuention, as for derlie disposition, enforcementes, and neate deliuerie, hath his speciall commendation

*An example of an Epistle Inuective of a father  
against his sonne.*

Exordium

Metonymia

Epiphonema

Liposte.

Periphrasis

THE sight of your letters, and message receiued by your seruant haue (good Coosen) bred to me in perusing and harkening vnto the same, no small matter of disquiet, not that your letters or messages for themselves are, or haue beene at anie time ill welcome to my hands, but in respect of him for whom they come whom in truth I neuer recke if I heare of, so filled haue I beene long since with the euils by him committed. I am nothing ignorant that of loue and meere good will you beare to mee and mine, you framed your speeches vnto me, which with how much tediousnes I haue considered of, & with what willingnes I could haue omitted to answer them, no one can so well giue testimony, as the burthen of mine owne sorrow beareth witness vnto me.

bur

But for that I see you are ill conceyted at my heauinesse and *Apoptrophe* of your owne good nature woulde gladly finde a meane to recouer that vnto mee, which my selfe am out of hope for euer to compasse, *Norma*. I am content, though ill pleasing to my remembraunce, and the rather also that by the extremitie of the euilles your owne minde *Liptosis* may be disswaded from any further dealing in the cause, to shewe vnto you the good conditions of him you sue for, what manner a Sonne hee hath alwayes beene vnto mee, what reason thereby I haue to commaunde him from mee, and how farre wide you are, that in such sort as you declare, doe conceiue both of him, and of mee.

I neede not repeate heere vnto you, with what fatherlie *Paralepsis* care I haue brought him vpp to mans estate, by what prouident foresight, I thought both with maintenaunce and conuenient place of credite, to continue him as a Gentleman, how vnwilling I was to enter into the search of euerie small offence, but attributing the force thereof to his time of youth, was content to winke at that manie times, the sufferance whereof I doubted would turne to the ruine that it presently carrieth. I will but giue you an instance of the same, to the intent that as you shall knowe thereof, so may you in reuoluing the rest, consider the better how vnkindlie, yea, more then vnnaturally I may say, he hath rewarded me, and therewith will come to the present estate wherein hee nowe remayneth.

It is I iudge about three yeares sithence, to the intent to *Narratio* retaine him in some good order of life, I placed him with a right godlie and worshipfull Knight, Sir H.D. who for my sake both loued him, and I knowe tooke paines to the vttermost to reforme him, before that time I had placed him in an Inne of Courte, where with expences sufficient I kept him. In both of these places hee brought mee more then I will rehearse indebted, ranne himselfe on the rockes, durst not besides (for that priuile he had taken vp) to shewe his head. Complaints were infinite against him, *Merisimus* this man coulde not be in quiet for him, that mans seruant he misused, this partie hee deceiued, that other hee highly wronged: what coulde I doe vnto these things, but as one desirous to reclaim him whom he knewe to be his own (though with a resolute vow neuer to



Commemoratio.

deale with him,) I then had cast him off, yet by intreatie of his freinds and his earnest submissio I receiued him againe. Sithence which too much it is to be reuealed, how stubbornly euen in mine own house, how iniuriously among mine own people, he hath behaued himselfe by reason whercof as compelled for the quiet of mine own familie, I appointed him to goe from hence into g. there to remaine with his Vncle. And becaule it was against a Christmase, and that I woulde not dismishe him vnfurnished of that belonged vnto a Gentleman, (besides that, with a couple of good Geldings I horsed him and his man, and suted him of apparell, and what other needfull necessaries) I deliuered him twentie pounds in his purse. He was no sooner gone to D. beeing not past twentie myles from my house, but the verie same night hee lost all his money at dice, pawned his horses for twentie Nobles, and was faine of an honest freinde of mine to borrow ten pounds for his expences, and to redeeme his Geldings, one of my poore Tenants there refusing to supplie his wantes, he fowlie beate, & if companie had not come into the rescue, had like to haue slaine him.

Nay, what hath hee done more, but knowing that these his ill demeanours comming once to mine eares, I would neuer after repute of him, hee hath confederated with a wicked rascall that once was his man, who being the verie same night in his companie, next day after came to my house and robbed me,

Ereptum.

Are not these impieties (thinke you) verie straunge? What Nature is in such a sonne, nay, where in him are those strict lawes of Nature become, that commonly enforceeth in all other children, an awfull loue and reuerent regarde vnto their parents? Where is the feare of diuine and humane lawes, the one threatening a sharpe scourge for such vndutifulnesse, and the other punishing by penall forfeitures and imprisonments, the manner of such detestable and disordered loosenesse. To what issue is the auncient right and laudable custome of our forefathers alreadie runne, that whilome by seuerer directions compelled the runagate vsage of their children to a more strict imposition and farre estranged exaction then now vsed, of a most rare and singular obedience? Why is the common intendment earst in our predecessours times, of lawfull and good so accustomedly vsed, thus quite forworne, and in these our seasons,

Prolepsis

sons (filled with all kind of carelesnes) so far forth disgraced? who is he that now recketh farther then his owne fantasie; or what son will for any zeale or dutie once seeke to repell his owne appetite? Whether are ye gone ye iust and seuerie iudges, by whose sentence and opinion definitiue sharpe and bitter tortures were laid downe vnto them, that durst presume by any outward shewe in the worlde, but since so much as to countermaund the authoritie of their fathers?

O times more iniurious then euill it selfe, by whose onely sufferance, mischeife spreadeth her selfe so highly as it doth, into such manifold branches. What would you haue me to say in these things? thinke you not that I haue alreadie receiued discontentment inough at such a ones hand? or would you wish me againe by returning him home weetingly, to sucke vp mine owne misfortune, and by nourishing an expugnable wickednesse, to see a demonstration of mine owne sorrow and destruction dayly before mine eyes? No, no, cosin, I haue (I hope) taken order sufficient for these things, his presence I am resolu'd shall no more disquiet mee, by hearing or remembrance of him, if no freind of mine doe otherwise vex me, for needs a vexation must it bee, be it but the least suppose, to conceiue that I haue yet remaining vnto me such a sonne. Take heede (good Cosen) that as hee hath deceiued a great many others, but me of all others most especially, hee also doe not deceiue you. Drive him quicklie from your presence, and thinke that a greater plague can you not receiue into your familie, then a person so vile, and of all others deteaned so wickedlie. This is all that I can deliuer you of my present opinion, but not the least of a thousande other accidents occasioning the same. Whereon I am determin'd fully to repose my selfe. Sending in the meane time my heartiest commendations and earnest thanks for the indifferent care had of my being both toyow and your bedfellow, this of, &c.

*An answer purgatorie of the same touching matters inuectiue  
of the former Epistle.*

**W**ERE it not fir that my presence might more offend you then I wish, or by any action of mine owne, would willingly deserue, I had (emboldened by the equitie and right

right of my cause) in all humble reuerence and dutie, tendered my selfe vnto you, but vnderstanding howe greatly the malice of mine auncient enemies haue preuailed towards me, and that without the verie pietie of your selfe, and equall regarde had to the due information of my cause, there is no place of fauour left vnto me, I choosethat the meetest to abandon for a while the yeelding vnto you (by my access) of anie such annoiance & in the meane time, to frame these humble lines, pacifiers of your more then ordinarie discontentments, that as true aduertisers of the course of that wherewith I am charged, they may plead pardon of your protested millike, and win vnto me (as I hope) that intertainment againe, from which hitherto by the vnderferued proceedings of mine aduersaries, I haue iniurioullie bin detayned.

*Insinuatio.*

And albeit there is no reason why, in the measure of all your actions, I shoulde or ought to deeme, that you doe, or enterprise any thing vnadvisedly: yet for so much as the secret sting of malice is such, as is able to penetrate the wisest, and that where much is feared, the least matter inducing thereunto is made occasion to question of, I doe in as lowlie manner as I may, beseech that but with indifferencie you will see how and in what sort I am wronged, and giuing credit to what hereby in mine owne defence alledged, you will censure the rest, as to the respect of your fatherlie pietie appertaineth.

*Parasita.**Propositio**Anaphora*

The weight of that, for which as I vnderstande you are agrieued against me, is that heretofore you haue had suggested vnto you that I am verie vnthrifte, that I keepe lewde companie, that I consume all at dice, that I am a quarreller, and lastlie, that you surmize you were robbed by meane of mee, or by my assent, all which to confirme, mine aduersaries seeme to haue gathered vpon me great aduantage, in that notwithstanding, being often forewarned the contrarie, I sithence fell into companie, played at dice, brake a mans head, and that my man that robbed you, was the night before in my companie.

*Sententia*

Much more euill commonlie carrieth the reporter in deliuering an ill suppose of a reasonable conceyted matter, then oftentimes dooth the action it selfe, in the most worst degree of truth that can bee, beeing equallie considered of, for example, was it

euer

euere helde a thing insufferable for a Gentleman to frequent company or to plaie at dice? May it not sometimes be iustifiable to breake a mans head? is it a matter of prejudice that he who once did mee, seruice was seene in my company? Your selfe, sir, I knowe will answer for me to all these. No? Then wil not I, not onely not deny but I did all these, but by your fauour, iustifie to their faces, that honestly, lawefully, without offence against you, or reasonable milike of anie other, I haue and might againe at any time enter into the like vtiage of all or any of these, as at that time I did, when they so complained of me.

The company whereof I am accused were such onely and none other as I found in mine Inne, gentlemen ech to you welknown & of all men generallie well reputed, the plaie that I vsed was with them, the let by agreement not great, concluded vpon more to passe time, then whereof to make gaine. Hereunto comineth a bad fellow out of the town accompanied with one of your tenants, who looking on a good while, craued at last he might set, which being granted, a cast fell betwene him & me of a nuber to be decided, for his opinion he dared me a good time with twenty Nobles to my geldings, I accepted the wager, the board went with me, your tenant excepted, who against all others stood against me, and hauing the wager in his custody would not deliuer it me. Words by such meanes multiplied and they both arose against me, whereupon forced to some impatience, my hand made way to my right, wherewith I quailed their resistance. Lo now sir, the matter thus highly framed against me, lo here the losse, the pawning, the borrowing of money, and what killing and slaying against me reported. See here I beseech you the vnthriftines, the misrule, the ill company, and what else that malice could any waies deuise to ouerthrow me.

And yet if but truly in their verie supposes they should haue dealt with me, what conceipt could they then haue found in all this to object against me? Is it not a thing ordinary among Gentlemen when they meete together to solace themselves with some one or other reasonable pastime, in allowance whereof, no one is ordered by himselfe, but by common liking of the rest? is it not a thing naturall to man, after wearisome trauels to vse vnto his minde some honest recreation? is it not accordant to ciuilitie to entertaine times

Commoratio.

Hypotyposis

Metonymia  
Epiphonema.

Synonymia

Erotema

times and occasions? Affoorded you not therefore the monie you gaue mee, in companie well reputed, and in their honest exercises inoderatlie to maintaine mee? Agreeth not hereunto your onelie dailie conuerſation, your entertainements, your continuall vſe of companie apphed in your owne behauiors, & in others commended be to me?

What then may bee ſaide to condemne me? the common name  
*Antiphoſia* (perchaunce) of the plaie, carying with it a continuall turnize of in  
*Paramologia* conuenience? I need not here lay vnto your wile done for my defece  
 that as well therein, as in all other demeanors, there is *vſe* which is  
 allowed, and *abvſe*, that in it ſelfe is inſufferable. To commend the  
 moderate vſe hereof, I can induce nothing more then *cuſtome*, and  
*Epanodiu* for the choiſe of the beſt obſeruation, the company muſt cleare mee  
 Nowe in auoding the enormities, the charge (if I miſconceiue not)  
 you gaue me, extended to the fellowſhip of the worſt, in whoſe ſo-  
 cietie nothing is ſo common as ill vſage, and in whoſe pleaſures,  
 no one thing ſo ordinarie as vnchriſtineſſe, each of which occaſion-  
 ning that euill which I ſeek to ſhunne, hath bene herein ſo far ex-  
 empted, as I proteſt there reſteth in veritie, no ſuſpicion at al where  
 with I may becharged.

But if nowe ſir, you will reaſon of your tenauntes hurte, what  
*Apoſtrophe* therein may be obiected that ſhall not euerie waie further mee: who  
 is hee that by nature coulde bee ſo reſtrained, but by the verie in-  
 ſtinct thereof, hee will rather kill if neede bee, then ſtand to be kil-  
*Paradiſma* led? Hath not the Soueraigne mother of all our earthlie beeing, ar-  
 med euen verie Beaſtes themſelues to their owne defence: hath  
 not the Lyon his clawes, the bull his hornes, the Dogge his teeth,  
 and the Boare his tuſkes? Doe not the worthieſt ſort of mankinde  
 alſo conternne to be miſprized, and naturallie couet where they bee  
 enforced, immediatlie to bee reuenged? Allotteth not the lawe vnto  
*Erotema* euerie man his right? was it not by Conuention agreed that the win-  
 ner ſhoulde haue the wager? And did not the vniuerſall ſentence of  
 the whole boord, adiudge it to me? What reſteth anie waies then to  
 bee alleadged whereby in this action to accuſe mee? Nay rather  
*Polyptoton.* what is vnleſt herein to condemne him, that beeing your tenaunt,  
 hauing his liuing of you and yours, beholding as hee is to all yours  
 would yet be ſo vile conceited againſt any of yours, as not with or-  
 dinarie

dinary speeches alone, but with vnfitting tearmes, with violent force would goe about to withstand mee, to hurt mee, yea des<sup>Asyndeton</sup>peratlie, to confederate with another of my life and money to bee-  
reue me.

But nowe to drawe vnto the last parte that toucheth my man,  
standing as a coniecture for that he was in my companie the night  
before, I must conspire with him to rob you, do but consider sir I pray<sup>Dialysis</sup>  
you, what likelihood of truth this beareth: would any one be so mad  
as once to harne, or go about to hurt the possessions that in right is  
to no one so much as himselfe? would I euer appeare so vngracious  
as to confederate with a stranger, to no benefit but of himselfe, to  
rob and spoile my father? Alas, what coulde there be so aduers<sup>Ecphonesis.</sup> vnto  
Nature, as should enforce in me so vnkinde a condition? You must  
needes Sir (by your fauour) something consider, what one thing or  
moe might be in mee occasioning vnto the same, it must either bee<sup>Expositio</sup>  
some vehement necessitie (which neuer happened) constraining me  
some great extremity (which you know to be contrary) wherewith  
by keeping me too short of expence or maintenance you might en-  
force me, a kinde of wanton prodigality, whereof no worlde can ac-  
cuse mee, ill counsell whereunto so far forth I neuer could yeelde me  
or a most detestable and vile disposition grassed in my selfe, which  
no man euer found in me. These causes as I thinke are the most likeli-  
est of all others inducing to those opinions, which howe farre they or a-  
ny of them haue estranged my condition, let but the verie conscien-  
ces of my vtmost aduersaries indifferently trie me: what if he were in  
my companie, is not that a thing that without any suspicion at all,  
might easiliest of all others happen vnto me? I am not weeting of  
mens thoughts, neither can I coniecture of any other but their out-<sup>Dichologia</sup>  
ward demeanors: if he were ill, weigh I pray you, the fault proceed-  
eth not from me. Sory I am that any such conceipt by any one of  
mine should so much offend you.

These things then falling out in such sort as they be, it may please  
you sir henceforth to allowe of this my iust Apology; and by the selfe<sup>Epilogus</sup>  
same nature, piety, and louing condition, wherewith in all duty and o-  
bedience I seeme firmly charged vnto you, in like sort to recognize  
and receiue mee, who not withstanding I confesse manie waies here<sup>Dichologia</sup>  
tofore, to haue erred, yet herein in no one point indifferent rest I,  
rightlie

rightly to be challenged. The expectation whereof hath made mee presume to the recommendation of these letters, attending therewith al the newes of your good concept, & happy returne of this bearer From, &c. this, &c.

**T**HIS defence, wee will for the more variety suppose a reply to bee made by the Father, the reasons whereof shall yet also consist in the selfe same state absolute, yeelding thereby a more ample demonstration of the diuersitie of constructions incident to those places, and how by the forcible applications of their speciall intendments, they are, or may bee caried to diuers seuerall purposes. Inasmuch, as like to their present vse in this defence they haue beene suggested for confirmation and to the clearing of the sonnes faultines, herein also by the sacconuenance they shal be maintained by the confutation of all his former allegations, the matter whereof in sozt following may be considered.

*A reply of the father confuting the allegations of the sonne  
and maintaining the causes of the former  
innocence alledged.*

*Eordiam*

*Metaphora*

*Insulicario*

*Allegoria*

**Y**Our wiles (Sirra) and sophisticall expositions of your owne misdeemeanours, with fundrie confirmations therein vsed, wher by to driue me from the very supposcof that whereunto no one thing hath giuen more euident testimony, then the course and progression of your whole life, are either too newly forged, to reape at my hands any sound credite, or the metall so light, ascarieth in the weight thereof very small substance, in my conceipt to be beleueed. Well haue you applied your wits (no doubt) and to especiall good purposes haue your studies bin framed, that can so cunningly comēt as you haue done vpon so bad a text, but withdraw your measure betimes, & cease this ouerweening, least by continuing your lē life in a fools paradise, & where al althings are naught, supposing nothing to be amisse, you do (as by your sundry deserts you haue sundrytimes endeouored to lose a father) so in the end frame a desperate meane to lose your selfe, when you may neuer be recouered.

The



The shame you haue of your mischeife done, and guiltinesse of your owne conscience to come in my sight, together with a knowne millike that you haue receiued from mee, either to see or heare from you: you vie as a cloake, to couer the long pretext you haue made in defence of your euils, you haue well shewed that paper beareth no other hue but his own, and the letters you imprint there-  
 upon, carrie but their proper colour. Though they falsifie a thou-*Allegoria*  
 sande actions, and bolster vp innumerable lies, it is not seene in their change, but in a shamefast browe of him that were not past shame, the least of all these would quickly bee deciphered. Is it not enough  
 you haue done badly touching your selfe, vnkindly demeaned your  
 selfe towards your fathers frendes, vnthrifily consumed your time  
 in some one or other badde companie, run at randon euerie way to  
 your parents and your owne infamie, but that also in your beha-*Parison*  
 uiours, you will not onelie dare to denie it, but that which is worse, in  
 your writing seeke to defende it. It fitteth not that I shoulde vse  
 reasoning, neither meane I to contēd with your cautels, but for fashi-  
 ons sake, or (if so you list) to beate that to your remembrance, where  
 of hitherto you abandon the notice, let mee aske you this one ques-  
 tion. In all your smooth passage and flourish made of your com-  
 panie, their reputation, your ciuilitie, small play, my allowance, and  
 your construction vpon the same, doth it not drawe to this end, that  
 it was in an Inne, in a place filled with all vnthrifinesse, in a di-*Synabris-*  
 cing Chamber, in a spectacle for all companies? Doth not the ve-  
 rie deliuerance of your owne fact condemne you, doth not the verie  
 sequell of his entrance, looking on, and play (whome you tearme to  
 bee a base fellow) impugne you? Doth not your after quarrell and  
 mischeife done oppose it selfe against you? What if all the infor-*Synonymia*  
 mation deliuered vnto mee in particular were not true? Is not the  
 substance true? Nature coueting recreation, is in him that will bee  
 modestly gouerned, to be measured as well by time and place, as by  
 entertainment of companies, *Custom* carrying with it selfe any se-*Orismus*  
 crete insimulation of euill, is not to bee followed, *ciuilitie* is not *ciui-*  
*litie*, when it shall bee repugnant to a right gouerned modestie: can  
 that be agreeing to Law, which in effect is discordant from any good  
 order of law? Induce you my allowance, as a confirmed *sentence*  
 to your vaine opinions? Why, sirrah, frequented I euer any such play

*Metanoia* in Iohnes? Nay rather did I not euer mislike it, alwaies spake against it and in euery action condemne it? Stood not my conceit that being in the best part it might be, though young men stood neuer so much on their light gaming, and little hinderance, it was rather an allure-ment and inurement to vnthrifines then a pastime of any gēdenes when it was vsed in a Gentlemans house, which is by sundry defences more tollerable, and not in an Inne, the very publike intertainer of all kinds of societies.

*synthesis* At your departing from mee, your iourney lay to S. you were to trauaile to my freindes house. In respect of the time my reputation, your being, the place, and the companie, I furnished you with money, knowing that there, & with such persons, and in their seuerall pleasures you were to bee conformed to companies: Hereof gaue I euer allowance, the like whereof haue I deemed meetest for the expence and societie of any Gentleman, thither shoulde you haue trauelled, so in the honest distribution of that allowed for your maintenaunce, you had both auoyded the present mischeife, already incurred, and preuented occasions, whereby manie times they are aduentured.

*Sententia* It is not inough, not to doe euil, but we ought also to resist the occasions of euill, what recreation I pray you, after trauel is more naturall then rest? Who more subiect to casualties, then they that hazard themselues to most companies? What *custome* better, then to vse our Inne for repose, the only and sole intent wherunto it was prepared? *Antithesis* Wherein is *ciuilitie* more commended then in honest gouernment? What more lawfull for any man then laudable to beare himselfe? Your demeanour is tied to your owne behauiour, & not to anothers inclinations, your actions well disposed are not offense to what by others pleasures to be continued: had you vsed the place as it serued for, who would haue bin discontented? Once it appeareth that euill *Merismus* is come of it, brawlings arise, men are hurt, slanders ensue, & infamy doth guerdon it.

*Petoratio* Touching the latter parte of you Letter I say little, till I haue more deliberatlie of the circumstance considered. Some hoping more of that you will bee, then I dare intende what you may bee, haue many waies in this action perswaded mee. Where much hath beene ouerpasse, it is reason that something at length do beare shewe

shew to haue well deserued. Simplicities in well doing, is farre more *Sententia* pleasing then a curious definition of well dooing. When I finde proofe of your amendement, I shall then wish to see you. Meane while, it shall behouue you to enter into your selfe, and more circumspetly to consider what most fittest becometh you, wherewith at this present my directions shall conclude, R, this, &c.

*An example of another Epistle Inuettine, pleasantlie written against the humours and conditions of a vaine glorious person.*

**W**ERE the peeuisshnes of my conceits correspondent to those *Exordium* vaine glorious humours of yours, I could before and since your exemplified discourse comitted to my view, haue vpon occasion sufficient, deuised how and wherewith to haue preuented or answered your accustomed cauls. The first wherof not hauing performed, so could I willingly also haue left the latter vndone by determined speech to haue bene accomplished, were it not that ha- *Epanodia* uing prooued the arrogancie to bee in you, wherewith vniustly you charge me, I might by ouerlong silence giue head to your follies, & whilst by an outrageous wel liking of your selfe you become ignorant of your owne mischeifes, you might vse a scope not necessarie *Lipsum* thereby more farther to abuse my sufferance, as heretofore you haue done a great many others by their common negligence.

For auoyding whereof I haue (as my leisure would induce mee) thought good to giue place to mine own determination, & to serue your humour so far forth as to answer your letter, not being stung, *Ironia* as you fondly and vainely imagine, with the venome thereof, nor galled with the opposed surmises of your munificence, wealth, credit, reputation, and I know not what besides, all which I doe suppose either to be so skant, as no man can substantially discern them, or otherwise that you would neuer so often as you do, without a surfeiting follie endeavour to obtrude them.

The policies you vse with me are nothing straunge, which because they are nowe growne so stale, bee euery way therefore the lesse currant. Howelike vnto a shamelesse woman, or some other *Omissa* base conceyted creature, you appeare in your writing, let but the matter of your Letter testifie, if because you haue both man-

*Sarcasmus* lie shape and countenance, you will admitte neyther of these similitudes, you must bee eyther a childe, or a foole, and so weare a bable, or take a horne booke at your girdle, and get you to schoole againe.

You complaine that I haue done you iniurie, if I haue, why then doe you not content your selfe to pursue the reuengement therof, either with manlike or lawfull extremitie? Why take you for a refuge these cankred foolish vpbraidings, womanish encountrings, vnseemly lyings, & childish threatnings. If we follow the rule you begin, we must straight waies be children, and then I must wrangle why you stole away *Toms* bread and butter, and you must threaten if I tell of that, you will then complaine of me for eating vp the firmentie that was kept for the childs breakefast, or how I drunke vp my grandams ale and toste, or lick bread in the dripping panne, or some such like weightie causes. A soueraign capacity no doubt. Is this maner of dealing deriued I pray you from your Gentilitie, or had you it by education, or haue you won it with your wealth, or is it incident to your reputation? Bee these your encounters? A braue canuifado, indeede, when to deface an honest minde, you haue shot out all the venome of twentie yeares acquaintance that you haue stuffed together. and all not worth a butterflie, then to tell to those that accompanie you how brauelie you haue touched mee, howe with your learned enditing to so many read and shewed, you haue quencht me, how many wayes behinde my backe, if you were so ill disposed you could kill mee, and for default of other matter forsooth, howe they laughed at me to whom I haue spoke somewhat against you and how master *B* *Antiphrasis* found *Socrates* in my Letter, and sent to seeke out your well reputed sponce to expound it, not without the credit of your owne worshipfultie to bee admitted to the sight hereof: If I shoulde for carrying this insight, not say you were a great Clarke, your grauitie, I know would condemne me, and it would bee thought in your deeper studies, that my fences did faile me. But alas sir, what is it that I would denie you? It is not I, well I wot that haue abilitie, or if I had, would presume so far as to impugn you, what wold you more sir? I am come to your bow, & acknowledge your credit, your worshipful acquaintance, and all else you haue brought me to. But yet sir, after all these sporting deuises, hee is but a Nidcore, and that wise men can tell you

you, that will glory so much in such fruitles follies.

But say I tis your vaine glorie? No, not so, it is but a Thrafonicall *Metanoia* exercife. There be that affirme Gentility hath no deriuation, where is neither good nature, honesty, nor friendly condition, But *Amisophora* what is that to you? A man may sit vnder a stall with credit, but to be laid on a stall, smelleth somwhat of begger ship. Goto, I warant him *Sarcasmus* he is a proud fellow, and little of good maner knoweth, that so rudely will dare to speake of your matter ship.

Yet nowe we be in, let vs go to it by the weeke. In odde sooth I *Apostrophe* must tel you plainly, your occupations haue beene too manifolde to thrue by your honesty. But perchance the terme is quaint, and you will say this matter of honesty is besides your profession? Alacke sir, *Charientismus* though it be, you must pardon the writer, it was but a mistake in his penning, by ill noting your pedegree.

Tush pedegree, pedegree, here is nothing with you in hande but twitting with pedegree, Cockes fish? these proude fellows that haue nothing to liue vpon to see how malapert they be, if they had ability to take to as you haue, & wherewithal to beare vp their heads in this world as you do, such credit with honorable & worshipful, who haue multiplied your praises for noted good parts, apparantly seen to beinyou what would then become of their doings? Very true sir, but will not this be sufficient to giue scope to the name of gentleman? Faith sir, *Alteismus* to be plaine with you, tis but as the wiser sort do hold opinion.

For in our belife it is saide, that a great deale better I shewe doth it make to giue but one certaine & true demonstration of a gentlemā *Orismus* then to yeeld twenty brauadoes, and neuer come neare the true meaning of them, rayling, lying, backbiting, slandering, facing, vaunting, contemning, cogging, menacing vpbraiding, taunting, and proudly defacing other mens actions, desertes, qualities, behauiours, & vertues, are in right reckoning, in very truth but slender partes of a Gentleman. *Omoisleton. Brachilogia*

You wil say, I am too far bewitched to tell you of these things. you will raile at me, you will storme at me, you will not beleue me: you will alledge I am too different herein from all other opinions, your acquaintance doe like of you, praise you, & magnifie you, very true indeede, but they are but a fewe, and such alio as doe it, haue intent but to laugh at you, you are but the anuile whereout they hammer their *Paramologia Asyndeton. Meiosis Allegoria*

Omiſſio

their paſtimes, they uſe you but as an inſtrument to bee pliable to their tunes. In this as to *W<sup>ill</sup> Sommers*, they yeelde to your rages, they ſooth vp your paſſions, & cokes vp your humors, But vnto me to whom ſuch falſhions are loathſome, & in whole cares thoſe baſe purpoſes & ſurſetting demeanors of yours are moſt ridiculous and hatefull, they are to too intolerable.

*Apoſtrophe*  
*Synonymia*  
*Epiſteton*  
*Epiſeuſis*

Paradigma

The Peacocke when he ſpreadeth his tayle, is glorious of his beautie, but ſtooping downe to his feete, his feathers fall with the ſelfe ſight immediatly. Woulde you but abaſe your eyes vnto the lower part of your riſing, you might then recognize your originall, and ſeeing the ſimple object whereout your proſperity hath bene deriued, confeſſe that tenne ſuch glorious plumes as you studie to haue aduanced, without they were better qualified coulde ſcarſe make a ſhewe beſeeming the loweſt part of all that belongeth to a Gentleman.

Periſtrophe

Epauſis

*Hypocriſis*  
*Proſopopoeia*

Allegoria

For my part it is not the ſhew you beare, but the pride wherewith you are caried that deſpiteth me. the qualities you haue, and not the malice you vtter that diſcontenteth me: whether your opinion ſtand good or bad to me, it is not that I accompt of, as being ſuch a one whoſe cenſure to my knowledge, neuer ſtoode in that degree to bee reckoned of, Onely doubting leaſt ouerſwolne with your humours, you ſhould conſume in your follies I haue written that I haue done leauing the reſt to your own correction, if at leaſt you haue any waie at all whereby to amend them.

*An example of an other Epistle iunectime, written in  
cause of great deſert againſt two  
ſeueral parties.*

Exordium.

I Am ſorie it falleth vnto my lot among matters more ſerious, that I muſt at this preſent incounter my pen, and inforce my labours, about ſo needleſſe a purpoſe, as to decipher a knaue whome the worlde knoweth alreadie by his colours, and accompanie of hiſtories will ſhortly giue prooſe of his faculty by his far ſpreading titles. And yet the time hath bin whē by their ſhadowes I could ſet them both to viewe, and hauing cunningly deciphered them, could laugh at the portraiture, imagining that there were more heades to carpe

at

at their villanies then honest meaning to excuse their treacheries.

It was not a misse said among the wise, that there cā be no friendship but amongst the good, and yet is society so common amongst *Sauentia* me, that there is not the arrantest varlet in the world but he will find a companion, & why? because therein is a likelihood, which although it cannot turne to friendship, yet growing *ex similitudine morum*, I find no reason but that a coniunction may be of knaues as well as a separation of honest men sometimes.

Leauing your yokefellowe M. whome I esteeme so base a fellow *Paralipsis* as coming out of the very Cell it selfe of al villanies, sinneleth so strongly of the stench therof, that he is not worthy to come with in a mile of my paper, nor neare by a thousande Yeardes vnto the worst parte of my study. I will speake two or three words vnto you maister F. which are his aduocate, & as it seemeth his second selfe, nay rather incorporated in his bowels, & become maklenezed, yea rather M. himselfe, for he hath taught you to handle his cause so cunningly that he need not ioine with you to lie for himselfe, for you will ly for both, and surely (not thinking you haue it by nature, *absit*) I iudge it rather infection of him who hath so transinuted your disposicion, that to boast, face, scold, & lie, & that without shame, credite, or honesty, you surpasse as I heare, why M. himselfe (of whom you are thought but the shadowe) cannot goe beyond you. You haue deliuered forth in publique speeches, that I & my companions abused your Client with a false Lease, that we led him by degrees into a deceitful marriage, that I will come with my hat in mine hand to craue your Clients fauor, that you know me well, and thereupon demanded whether I was not once maister L. his man, & being answered yea, you paused and then said, belike you knew me then.

Remembring that you are become a M. (whome alwaies I note for a shamelesse lying knaue) I wonder the lesse at your impudency, *Sarcasimus* mary if you were an honest Gentleman, that did rather stand vpon your credit, then vpon such base respects to get money, by bolstering whatsoeuer villanies you care not, I would then say, *sota erras via*. but not shewing you such fauor, I must needs tell you in short conclusiō (You lie) And so much the rather because in the deliuey therof you make not a matter of information of it, but rather as it seemeth a thing of your owne knowledge.



And because the lie seemeth rather a word of course, then commonly of substance, without prooffe added to manifest the certainty, I further affirme that I wil bring halfe a score, honeste knowne then either you or your Client, to whome he hath confessed the contrary himselfe, and made knowne the same most ampie vnto their owne vnderstanding, who by the iustifying thereof, will proue hima shamelesse lying knaue in his slanders, & you a prating foolish dolt in the rash deliuey of the same vpon so sleight a grounde, to defame an honest man of more accompt then your selfe, and that without occasion. And because you take vpon you to knowe me so well, & are yet of opinion that I will stoop to pour Client, I must tell you therin your wisdom greatly mistaketh both my nature & condition for that I can neuer be so disparaged in conceipt but that I coulde al waies find an Asse by his braying, & scorne a rascall though he were neuer so full of vaunting.

Charientif  
munt.

Allegoria

My dwelling with Mayster L. continued euermore with reputation and credite sufficient euen to this present daie, I desire to bee informed without pausing, what you canne say to impugne the same, and albeit I knowe a slaunderous mouth neuer wanteth whereof to gather, yet taking me at that present state, you shall finde me such in trueth as all your malice shall neuer be able to disgrace me.

You say I dare not walke abroade, that I cannot bee seene at Westminster as your Clyent is. It is indeede spoken like a Tinker & sauouring somewhat of a Coblers stall, what betwixt choler and lying, your Client and you haue taken order, to speake nothing honestlie. And I woonder not of it, for you haue not so much as a fauour of honesty about you. Vile malicious deuourers of men, do you thinke it an easie thing, or matter of sleight purpose, so villanously to derogate a mans good name (then which to a generous minde nothing is more precious) or do you deeme all men of so base contēpt as your selues, that they can willingly suffer all things to bee benefited by any thing? And when you haue shamefully vttered your lies in place of audiece, dare not for your breeches stād to the leest word of smallest moment, that you let fall out of your ouerflowing venomous mouths.

Astisimus.  
Emphasiss.

Epitheton

Apoptosis.

But *de his taceo*, the best is, you are both well knowne, for the  
one

one of you, seeke all London for a cogging, brabling, boasting, railing shamelesse, and lying knaue, M. is the man, and hee shall do it, <sup>Synallaxis</sup> <sup>man</sup> He seeking all the towne ouer for a facing Aduocate, one that could handle the matter like himselfe, F. was the man: Yee are both well met together, continue your purpose, and see the end, for you meane so, nay you will doe it.

I vie not F. as he vied me, to brabble, and to lie of him to strangers

But hauing drawne his portraiture, I send the first counterfeite to himselfe, that seeing it he may shunne his lewdnesse, which yet lieth in secret, and if hee continue shall quickly be published, and that to his shame openly.

I leave you both as I found you, my paper and present matter for this time taking ende. In apparant hast, hauing otherwile more weightie to imploy my selfe, this last of Februarie, &c.

*Of epistles Comminatorie. Chap. 6.*

**T**his Inuective seemeth to haue bene ouer sharp in the matter, but not in maner for the occasions thereunto indexing might perauenture merite that and greater And holobrit both the termes and conueyance are somewhat hard, yet is it in such cases verie tolerable, when eyther the bilenesse of the action, or base demeanour of the partie doth require it. And in this poynt there is great Decorum principally to be obserued, to vse a bad person with termes correspondent to his behaviour and qualitie, as in any other laudable purpose to entertaine another party according to his calling or dignitie. And as this title of Inuective, and that of Exprobratorie before going, are nere reassembled together: so also is the next hereunto, which is called Comminatorie. The Etymologie or signification whereof, is by menaces to threaten. Insomuch as participating with a kinde of Accusation for injuries committed, it exposulateth not, nor reasoneth of any circumstance, oblation or qualitie, but protesting a due desert in the partie challenged, menaceth hereupon a speedie and answerable reuengement. This, of this title is the substance and proprietie. And so will wee proceede to the examples.

*An example of an Epistle Comminatorie.*

*Exordium* **M**After D. I see well by some experience had of your dealings, that you haue small regarde of your honestie, or welfare, two things in mine opinion, whereof each one should be charie. Your honestie, in respect that you keepe no promise: Your welfare, in that you neglect the oportunitie, for releasment of that, which in the end must lie vpon your owne shoulders. But seeing your inconsideration is so great, and the like respect you carrie of your owne good growne to be slender, blame not other men that breakewith you vpon desert, nor mulike at all their want of pittie, that haue no meane to pittie your selfe. For my part looke for it, and you shall surely find it, that I will prosecute all meanes possible to arrest you, and being so arrested, I will not bee moued with intreatie, prayer, or other submission to release you, till you haue payed the whole debt, charges and penaltie. And whereas you sent me word by my man, that you could not accustome your selfe, with one that trusted you, to deale treacherouslie, I answered againe, that if you make it so nice to bring him forth to bee arested for whom you are suretie: pay then the debt your selfe, and satisfie me, and that speedily: for if you doe not I vow I will sweete with you and that verie shortly, when to your little content you shall perceiue that in so vsing mee, you haue dealt most vnadvisedly. Thinke of it as you list, and deale with me accordingly: and so to your best consideration of your owne safety I leave you. This ninth of Iune, &c.

*Antanastasis.*

*Peroratio*

*An other example Comminatorie containing a greater vehemencie in the delinerie.*

*Exordium* **V**Ngracious offspring of hellish brood, whome heauens permit for a plague, and the earth nourisheth as a peculiar mischeife monster of mankinde, and deuourer of men, what may I tearme thee? With what ill sounding titles may I rayle my selfe vpon thee? Thou scorne of the worlde, and not scorne, but worldes foule disdaine, and enemye of all humane condition, shall thy villanies scape for euer vnpunished? Will the earth yet support thee

*Periphrasis*

*Metaphora*

*Aporia*

*Emphasis*

*Metanoia*

*Erosma.*

thee, the cloudes shadow thee, or the ayre breath on thee? What Lawes be these, if at least wise such may be tearmed lawes, whereout so vile a wretch hath so many euasions? But shalt thou longe liue to become the vexation and greife of men? No, for I protest, though the Lawes doe faile thee, my selfe will not ouertlip thee, I, I am hee that will plague thee, thou shalt not scape me, I will be reuenged thee. Thinke not thy iniuries are so easie, that they are of all to bee supported, for no sooner shal that patched withered carkasse of thine send forth thy hatefull and abhorred lookes into any publike shew but mine eyes shall watch thee, and I will not leaue thee, till I haue prosecuted that which I haue intended towards thee, most vnwoorthie as thou art to breath amongst men, which art hated and become lothsome euen in the very bowels and thoughtes of men. Triumph then in thy mischeifes, and boast that thou hast vndone mee, and a number of others, whom with farre lesse despight thou hast forced to bende vnto thee. And when by due desert I shall haue payed thee what I promised thee, vaunt then (on Gods name) of thy winnings. For my part: but I will say no more, let the end trie all, liue wretchedly, and die villainoullie, as thou hast deserued, whom heauens henceforth doe shunne, and the world denieth longer to looke vpon,

*Of Epistles deprecatorie. Chap. 7.*



he menaces of this last Epistle you may well see to haue issued from a hote enraged Spirit: of which though the stile bee vehement, yet vnto men alike humozous, the same may stand for a president. Such kinde of inventions and men so affected with such estranged passions, are as we see diuersly found, whereof I thought god to giue sworth this example to bee considered, the waight neuerthelesse to bee measured as in the others befoze to the person and matter occurrent. And now will wee to the last of all this state Iudiciall, which are the Epistles Deprecatorie. The title of these Epistles carrieth a name, accordant to the submissive matter in them contained, for their efficacies are onely carryed by entreatie, request of fauour, good opinion, allowance or pardon of

of any iniurie or offence conceived or committed. In good natures, it is a thing proper to weigh with themselves, how much any waies they stand charged, whether by respect of person, dutie, freindship or soueraigntie, accordingly thereupon to frame their speeches or writings. Yet is not the matter heereof Supplicatorie, as growing by way of petition. But rather an honest and gentle submission to the good liking, estimate or freindly respect of such, unto whom, or by whome wee are either accused, tied, charged, or constrained, clearing, if it may bee, or honestly otherwise mitigating or auoyding what sinisterly, or vpon some intended conceite, may bee drawne to be against vs, and of the vse hereof to be spoken let this now be sufficient.

*An example of an Epistle Deprecatorie, where the partie is charged in good opinion.*

*Exordium*

*Hypotyposis.*

**W**hen a Physiognomer by chaunce (having beene famous in other places) came into the *forum* of *Athens*, hee declared by the view of diuers mens faces the diuersitie of their conditions, whereupon (for better triall of his Art) hee was demaunded what (*Prima facie*) he thought of *Socrates*, he answered, by his countenance, to be a man of verie euill condition. The people which knew the contrarie, growing thereby into great rage, were readie to driue him out of the *forum*. But *Socrates* comming soorth. Be not angrie (quoth he) for such a one might I haue beene, if by Philosophie I had not corrected my manners.

By this might bee inferred (right Worshipfull) that at the first shewe, it is not good to give rash iudgement of any man, for the Physiognomer being able to iudge what men might bee, was not able to say iustly such they are: In like manner, your worship hauing beene led by misreports, are able to say, thus it is spoken, but not so it is.

*Narratio*

To my great greife it is informed vnto mee, that by the sinister report of mine aduersaries, you think hardly of mee. And so much the rather haue I cause to be greiued, for that in the mouth of an ignorant person, I am not thereby iudged of, but by the sentence & opinio of the

the wife, held a man badly demeaned, careles, and such a one as beareth small reputation.

Belceue me sir, and if it please you to take further notice of me, you shal find it true, that it is more euill vnto me to be adiudged lose of a wife man, then of a thousand base persons to be vitterly condemned, for that the one speaketh of skill, & the other of a bad concept the first wishing all men to be good, the other confessing no man to be sufficient, that is not possessed with euil. *Eyemedis*

My aduerſaries haue brought many heauy informations vnto you tending in outward shew to my great disgrace naming me as it pleaseth them, a man (as they thinke of themselves) indifferent for all purposes. But because I know you to be wise, and thinke it a matter of no small accompt to be well thought of at your hands; I am therefore the more carefull to cleare my selfe, & to beseech you, that you will hold for firme what I do here set down: assuring your selfe, that what soeuer my aduerſaries report of me, I do make accompt what speeches passe from me, and those that I deliuer vpon credite, I will performe with trust.

This then I say for answer generall, to what soeuer they canne obiect, that if any parte of that in substance they haue deliuered vnto you for certaine be true, I will loose the credite of a Gentle man, and bee regarded as I repute them: and besides, will repay what soeuer is to me paide, and release what now I haue in suite against them,

Besides, please it your worship for my credit sake to haue the hearing of the cause, I will come face to face, and (though I knowe the one of them to haue a shamelesse countenance) of himselfe, yet let him bring what counsel he wil with himselfe, if I ouerthrow not e uery matter obiected, & proue my selfe an honest man, I will loose the debt & my credit too, which I accompt of aboue all debts. Haue not I then had great cause (having bin as vnto you, so in diuers other places besides verie vniustlie railed at and defamed) to write vnto those persons, & inueigh against them for it? Behold my letter throughout, being well considered of, it shall bee euident that I had great cause & that very manifold to do it: for my part I knowe not what others deeme, but touching my selfe, I had rather lose my life then my good name, then which vnto me nothing is of more regard  
and

and I tell you sir, if F. or a better man then he maketh no more reckoning, but to defame me without a cause, he shall know & vnderstand that my credit is deare vnto me, & that to maintaine the contrarie he shall find a hard reckoning,

I spende not my time in making of Lybels, but to write in reproofe of him that abuseth me, which I take so highlie in grieffe, as namely, they should be so shamelesse to report that vnto your Worship which they cannot stande to, that I hold it a wretchednes therein to be silent, & a nulchiefe for credit sake not to discouer a truth.

Epilogus

Beseeching your worship of fauour and credite, to me and my rude lines, I humbly take my leaue, beeing alwaies ready to auouch what here I haue set down, whereof not failing I remaine,

Your worships whensoever to  
be commanded.

*An example of an Epistle Deprecatory, in cause  
of wrong supposed to bee  
committed.*

Exordium

Sir, your Letters more troublesome to my conceits, then fauouring (as I am credibly led to thinke) of that your wonted most noble disposition vnto me, I haue receiued. With what supportation and vnaccustomed grieffe I haue retained them, I refer to any one (guiltlesse accused and suspended from so high fauours as formerly by your bounty hath been to me performed) simply to be coniectured. Long was it ere I could satishe my selfe by any access that might be to proffer my selfe or these humble Letters vnto you: Yet neuer thelesse weighing how farre different these new occurrences were from those your auncient fauours, I furnished with my selfe that the infligation proceeded soly from others, hardlie perchance bearing those graces wherein I stood with you, and becomming thereupon my bitter enemies, the sinittier deuise whereof stood vpon me wholly to ouerthrow or impugne. For which hauing no other or better meane at this instant, then these my submissiue  
lines



lines, I propose them vnto you, as solicitors of your former liking confessing that if any waies I haue erred vnto you, as I will not vterly seclude my selfe from any error, it was but as a young man, and rather by ignorance, then of malice any waies to bee intended And as touching any other obiection, let mee but craue pardon *Dicologia* to haue accessie vnto your presence, and then iudge as you finde mee. Two waies are onely left, my accusers to my face, or mine owne simplicitie to cleare me. This is all I require, and so much *Silepsis* hope you will not denie me. Wherewith resting in the due acknowledgement of that your former bounty, I humbly surcease. This fiftenth of Nouember.

*An example of an Epistle Deprecatory pleasantly  
written to answer a former  
Letter.*

**T**He long sweating paines wherein your good selfe (my verie good friend A) haue lately trauelled with your weatherbeaten barke, to answer my Letters, moueth me (howe simple so euer) to reply a litle to the same. Wherein, pardon first *Exordium* craved for so meane a wit, at a sudaine, to take vpon it, to encounter so selected a stile, wherewith your youthfull yeares are so replenished, I go to the matter.

Touching the *you* you make of my formost writing, and late inciting you to the tediousnesse of your studying, which for the causes alledged, your curtesie yet vouchsafeth to allow of, I, with so friendlie a prospect as may be to so respectiue a iudgement, do right curiously thanke you.

The compasse of your writing according to the measure it beareth being so much mystical, as that the grossenesse of my wit cannot wel conceiue of, hauing drawne thereinto as it seemeth the very quintessence of those well performed partes, that in your person are resiant maketh me post on the answer, till by a more deepe consideration I may better conforme me vnto it. Wherein I must confesse in very deed, that all that may within or without, ouer or vnder, or besides maister B. you haue to the vttermost strained.

For the paines you haue taken, I must pray you pardon though

I render you no profit. My forgetfulness also in prising the simple value I beare, with your worthines, & may other beautified parts of your gentlenes you must also let slip, otherwise I am vndone with the griefe, and so I would fir, your worship did take it.

Nowe as touching the forging complaint you thrust in of your wants, I could hardly beleue that in the action you beare you could so greatly be distressed. Neuertheless, for the little time I haue been of your masterships acquaintance, I haue vnderstoode of some that weare a veluet suite with as small inheritance as your selfe, who haue vsed the matter as slenderly as may be, by any great credit to bee accounted of.

*Epilogus.*

Yet must you needes giue me leaue to be gone, the tide tarieth no man, but if you find your selfe in the lurch before I returne againe the best is, at my home comming you know where to find me. *Et sic valeas, gentle friend Topas*

Of Epistles familiar. Chap. 8.

With this pleasant direction I thinke meete at this present to conclude these last Letters Iudiciall, and therewith also the vertie ende of all our Letters speciall, so tearmed by me as aforesaide, and the speciall matters and conueyance to them severallie appropriate. And now the next and last in turne, are those letters familiar, for the ordinarie causes and matters of handling in them likewise contained, so formerly named. Little informations neede here, more then the directions already in the Chapters of the first Booke that haue beene deliuered, for their stile and methode. Seeing the common matter in them vsuallie frequented, challengeth no such strictnesse in propertie or conuelance, as was required in the other, only they for order sake as the rest, are herein to be distinguished (the better to be found out & known by their partes) vnder their severall titles. The first whereof appeareth to bee Narratory and Nunciatorie, both alike in their blage, consisting onely in aduertismentes of affaires, from friende to friende, seruant to maister, or generallie to speake, from one person to another

after, the examples whereof according to the severall properties  
doe plentifully ensue.

*A Letter Nunciatorie from a sonne to his father or freinds,  
touching his being in service.*

**M**Y humbe dutie remembred, good father, vnto you and my  
mother: These are to aduertise you, that I am, I thanke God,  
in good health. As touching my placing heere with my maister, I  
doe like verie well of the trade, but I donot thinke the seruice fit for  
me, as well for that it seemeth, that more for the money that shall be  
giuen with me, then for any desire to my good, he is willing to haue  
mee. Besides, for ought that I can learne, my maister is very backe-  
ward in the worlde, so that what minde soeuer you carry to my pla-  
cing here, I doubt it will turne to verie small purpose. Neuerthelesse,  
as my dutie is, I doe gladly submit my selfe to your pleasure, and am  
willing as becometh me, to do in all things according to your wil.  
And euen so with my heartie commendationsto my Vncle & Aunt  
with my brothers and sisters, I leaue further to trouble you: desi-  
rous, if it may seeme good vnto you, that I may verie shortly see  
you. From L, this thirteenth of Februarie, &c.

*A Letter Nunciatorie in another sort of the selfe  
same matter.*

**G**OOD Father, hauing the oportunitie of this bearer, I thought  
good to certifie you of my present beeing, giuing you to vn-  
derstande that I am, I thanke God and you, in good health,  
and verie well placed heere in London, where I am in hope to  
continue my heere beeing to some profitable purpose. My maister  
vseth mee in good sort, and I lacke nothing that appertaineth vn-  
to such a one as my selfe. I trust you shall haue ioy of mee,  
and ere a few yeares passed, I doubt not but so to behaue my selfe,  
that I shall well deserue this good liking that alreadie I haue of  
my Maister, and further credite also at his handes, and imployment  
about his businesse. I hope that you and my mother, and all our  
freindes in the Countrey are in good health, I pray you that you will  
write

write vnto my Maister as occasion serueth, and thanke him for his good vsage: and if you can to remember him with some conuenient token from the Countrey. Thus desiring your dayly blessings, and remembering my humble dutie to you and my mother, I take leaue,  
From L. this of, &c.

**T**hese presidents as they are here used, may bee applied to any the like purpose, of what qualittie soeuer the seruant be, or the service, whence the same is deliuered, there needes but change of names, and contrarie applications, according to the beeing of the parties to bee vs'd, and this onely forme to bee obserued and continued, And so will we now to the other example.

*An Epistle Narratorie containing aduersifements from one freind to another.*

**M**y good N. you shall vnderstande by this bearer what speeches I haue had in your behalfe, with Maister R. F. whome to tell you truth, I found at the first time verie strange, but after we had a while debated of the cause, and that I had enformed vnto him all those reasons, which stood both for your benefite and his owne satisfaction, he was very well contented. You haue much to thanke this Gentleman, who omitted no part of a freind to deliuer in your absence what he saw meetest to the purpose, and that in sooth with so deliberate and sound resolution, as my selfe for your sake must needs also thinke the better of him. I doe referre the circumstance to both your leysures to be debated on. And as touching that you willed me to deale for, with your Vncle, it is, I see, to verie little profite, for that his suspicious humours are such, as will not with any reason whatsoeuer be diuerted, I could tell you a Historie of that matter, but I leaue all to our next meeting. My brother S. desired mee heartilie to commend him vnto you, and so did your old seruant D. You shall by the next Carrier either heare further of mee, or els verie shortly thereupon you may expect to see mee. And euen so with my heartiest commendations till then I bid you fare well, S. this fifteenth of August, &c.

*A Letter of aduertisement from a sonne to his father.*

**M**Y humble duty remembered good father vnto you, & my mother. It may please you to vnderstand, that vpon the receite of your Letters sent me by P. your man, I haue done your commandement. And whereas you expected an answer by the carrier, for that P. went forward Westwardes in his iourney, I could not til this present write vnto you to any effect. I haue receiued of Maister N. the twentie poundes which I shoulde haue beene paid at Easter last, and for the continuation of my here being, I thinke it would turne you to some profit, so be it I may be furnished accordingly. Wools are as yet at high rate, but I thinke shortly they will fall, wherefore I haue not yet thought meet to lay out any monie about them. The next weeke you shall receiue by C. the Carrier fortie poundes. And if it please you then to returne by him those parcels of wares that I last wrote vnto you of, they will come nowe in very good time, respecting that the Faire at F. is nigh, & for ought I yet perceiue, they are like to be well solde there. This is all I haue to write vnto you at this present, sauing my heartie desire of your health, and likewise of my mother, with all my brothers and sisters. It is here said, G. hath verie lewdlie demeaned himselfe in his maisters businesse, whereby maister L. is like to be much indangered. Praying your daily blessings vnto me, I humbly recommend you to the Almightye. from B. this thirtie of May.

**A**CCORDANT vnto this last Letter may any seruant frame himselfe to aduertise his master of his affaires, altering onely the names of directions, and the matter as occasion serueth. Neuerthelesse so much in causes of other accidents beyond the seas, both masters haue occasion to write vnto their seruants or factors, and likewise the seruant or factor to answer them again whereof perchance some examples in this methode might also be sought for. As neere as my little guesse in those causes will serue me, I will set you downe some directions. Noting by the way, that the infinit number of all occurrents are not herein to be satisfied, though to as many as be needfull examples are intended to be

giuen. Onely the learner must consider, that the true and proper intendment herof, is but for an orderly conuenance of euery action to be prescribed, whereout one direction picked, must and may well serue for a number in that or the like degree, vpon other occasions to be suted. Furtherthelesse, that as well in this, as the former booke, we haue omitted no trauell for the ease and better instruction of the studious to giue vnto them, of euery common or needfull matter, as many seuerall directions, as that the leading along of the same herein, may bee well iudged to be most plentifull. According tohercunto, of these two last recited parts, we will now set you out some particular examples, of the first whereoffrom the maister to the seruant, you shal expect hereafter vnder the title *Pan datorie*, and of the second this example ensuing may be a president.

*A Letter from a seruant or a factor to his maister.*

Sir, my humble dutie remembred vnto you, and my good Mistress, you may please to vnderstand that I haue laden for your account in the good ship called the R of B. according to your remembrance sent vnto me for the same, by master S. T. seuen Buts of Seck, which cost the first pennie seuentene Duckats the Butte: marked with your accustomed marke in the margent Moreouer, sixe Roues of Cochinellie, very excellent good, and of fine colour. which cost after Duckats the Kintall. All which I hope by Gods grace shall safely come vnto your handes, I send you also herein inclosed your bill of lading: I wrote formerly vnto you for certaine commodities out of England by maister D. L. who came alongst in the Fleete of L. and is as I vnderstand, safely arriued from Lyons againe. Here is at this present small newes woorth the writing vnto you, wherefore praying Almighty God for the health and prosperitie of you and all yours, I humbly take my leaue. From L. this of, &c.

*Your faithfull and readie seruant as command,*

*Of Epistles remuneratorie. Chap. 9.*

In the writing of this last Letter, there was shewed mee by the Printer, a booke called the *Marchantes Auiso*, helping, and in mine opinion

opinion most fully and ample satisfying to this instruction. And so; as much as the conuenance of these letters, bee rather matters priuate to Merchantes aduenturers, then resting in publique for anie other vsers, I haue determined hererin so; that sorte, vnder this Narratorie or Nunciatorie title to laie downe my limits, referring the desirous of further direction, vnto the writer of that Booke, whose labour so; that purpose, not without his speciall desert, cannot bee by me or any other to such end better furnished or deliuered, his tearmes being most current to those kind of dealings, and his methode also best answering vnto the true passages thereof, For which in supplement of the residue of the required examples yet vnited to this my Secretorie, I will proceed vnto the next title of these familiar letters, which appeare to bee Remuneratorie. This title serueth to a Remuneration or thankfull acknowledgement of benefites receiued, and to such end is by the examples thereof to bee imploied, And in so much as vnto euerie one well conditioned, or of good and liberall education, it is a thing pertinent, not to omit the respect of euery benefite without some thankfull consideration, it shall behooue that according to the estate or qualitie of the partie from whome wee receiue the same, wee doe frame our letters of thanks, which to our betters, equals and inferiours are in sundrie sortes to bee deliuered, and according to the dignitie and worthinesse of euerie one, exelling or going before vs, are euer to bee measured, and with the more or lesse submissiue and humble acknowledgment is alike to bee varied. For the lesse, that according to the efficacie of speech in each of them deliuered, the greatnesse and weightie respect of euerie good turne, is by the considerate and respectiue regarde thereof the more ample to be perceived.

*An example of an Epistle Remuneratorie  
from an inferiour, to one far his better in  
reputation and calling.*

**T**O recognize ( Sir ) in multitude of wordes, how much charged  
I stande vnto your bounteous & euer curteous regard towards

P 2

me



mee, were vnto your wisdome I knowe but friuolous, who better respecteth the inwarde seruice intended of anie one, (whereof I humbly beseech you on my parte to stande assured) then an outwarde behauiour, the validitie whereof maie many waies bee doubted.

Yet neuerthelesse, in that the thoughts of men are onely in word or action to bee deciphered, let it I beseech you stande with your good fauour, that I may by these few lines confesse my selfe bound vnto you. And for the residue, when it shall seeme good vnto your Worship to command me, I will not haue life or abilitie that shall not be yours in all that may please you to vse me.

*A Letter remuneratory from a Gentlewoman  
of good sort to a noble man her  
kinsman.*

**M**Y good L. howe much I am bounde vnto your L. for multitude of fauours, and especially that it pleased you to thinke so well of me, as to write your fauourable letters in my behalfe I can by no other waies expresse, then to continue your L. most humbly affectionate poore kinswoman, & wil foreuer acknowledge it as of your great goodnes, beyond any merit of mine owne. And as my bounden duty is, no day shall passe me that I will not praie to God for your L. health & prosperitie, & the redoubling of your daies. Beseeching your L. to excuse this my boldnes, & to pardon me that in person I cannot do my humble duty, but by writing my Ladie making such haste awaie, as so much time will not be permitted me. I most humbly therefore take my leaue of your L. From S, this eleuenth of Nouember.

*A Letter remuneratory from one  
friend to another.*

**G**OOD M.D. my breach of promise in not hauing visited you with deserued requitall, sithence my departure, maie breed suspicion

suspicion & doubt of ingratefulnesse, but I hope, and by hope presume, that of your owne good disposition towards all your acquaintance, you will yeelde vnto an approued trial before you condemn. For my part, if I should not owe vnto you all honest minde and fidelitie, I should much contrary your great courtesie, and deseruedlie incur the shame of ingratitude. You know that hauing swaied, as I haue done, out of the limits of a controlled rule, and displeased so much thereby as my case hath bewraied vnto you, those whome by nature & dutie I ought to be awed vnto, it is reason that by a more strict obseruance I make amends for the residue. My father it seemeth though not yet by me, hath otherwise vnderstood how much I stand yoked vnto you, & thinketh himselfe for all his sons vnrithnes somewhat therein to be tied vnto you. His meaning is one of these daies to entreat your paines hitherwards. But how euer deserts be noted, or care by nature doth binde, assure your selfe whilest life leadeth along this earthlie course, I am and will be alwaies most vnfainedlie yours. To whom, and your good bedfellowe, I most heartily and often commend me. From B. this of, &c.

*A Letter remuneratorie from a*

*Better to his inferiour.*

**T**. F. I haue vnderstoode by my seruant B. howe much I am beholding vnto you for your paines taken in my behalfe, about such busines as I sent him, for which I not onelie thanke you for the present, but will remaine your willing friende to requite you in anie thing that I maie. It was tolde me you had occasion to trauel this way verie shortly, I pray you if you doe, let me see you. And looke you faile not to vse me as your good friende, if at anie time you fortune to haue neede of me. Wherein doubt you not but you shall finde my readinesse as great as your forwardnesse hath bene alreadie in my businesse. And so doe bid you heartily farwell. From T. this of, &c.

Your louing friend, &c.

## Of Epistles Iocatorie. Chap. Io.



Thus haue wee deliuered vnto you of euerie of these  
 lutes their seuerall examples, wherein you must  
 note, that if you write to your better aletter Remu-  
 neratorie, you maie not promise vnto him your grate-  
 fulnes with the very word of requitall, but rather by  
 the proffer of seruice or other affectionate meaning in you, to the  
 answering of such curtesies as haue bene receiued. And next here  
 vnto will we passe vnto the title Iocatorie. The letters of this lute  
 are such as of some pleasant conceipted vaine, do proceed from one fa-  
 miliar friend or acquaintance to another, rather of some sporting de-  
 uise then of anie important matter. The vse is common among  
 pleasant heades and rather luted forth according to their present  
 vaines, then vpon anie prescribed order. Such whereof is at the  
 end of our Epistles Commendatory, and one other vnder the title  
 Consolatorie mentioned in the former of these booke, and like  
 wise a third vnder the title Deprecatorie, written in this last part  
 of letters, and alike whereunto was once written by my selfe, and  
 thre or foure other of a merie acquaintance, to a parson beeing  
 our familiar, and one of good nature and disposition in the coun-  
 try, wherein each one wrote a line of seuerall hand, and as occa-  
 sion fel out, inserted his sporting deuises, with manie odde quips &  
 meriments, wherewith the good Parson thought himselfe great-  
 ly wronged, till he knew from whence it came. But in so much as  
 to an inuention onelie naturallie to be expected, no method can bee  
 well prescribed, I leaue the Epistles of this sort to the discretion  
 of the writer, as his fantasie serueth to be pursued. And goe to the  
 next, which are called Gratulatorie. For as the one is a pleasant,  
 merie and sporting vaine, so is this a kind of reioycing, but in a  
 moze modest and courteous maner, ouer the good healths, fortune,  
 or other good partes or preferments, of our friends, kindred, or  
 acquaintance, whose examples to their proper purposes are now  
 next to be deliugred.

*An Epistle Gratulatorie from one freind to another.*

**S**Ir, I was very sorie to vnderstand by the common report of our Sneighbours of your great sicknes, as of such a one whome our countrie should misse, and I promise you as much as anie poore well willer of yours, I greiued thereat, but being certainly againe assured of your good recouerie, I praise God in my thought for the same, & do reioyce it hath pleased his goodnes to bring you to your former strength. Whereot hauing no better nor more apparant token at this present, then my heartie well wishing, I thought it parcell of an honest purpose to signifie the same vnto you by writing, especiallie hauing thereunto so good and fit opportunitie, as this bearer, whom entirelie I know to loue and regard you. And euen so with my heartie commendations to your selfe, and my good Cousen your wife, I heartilie bid you farwell, From B. this of &c.

*A letter Gratulatorie from a wife to her husband.*

**G**ood husband, I am glad that you haue at the last remembred your selfe by this bearer, to write vnto me, who haue thought it very long to heare from you. I doe greatlie reioice of the good and prosperous successe of your iourney, and cheiflie that you haue endured your trauel so wel, being in so good flight & strength of bodie, as I vnderstand you are by your Letter. We are much beholding vnto our good freinds in the Countrie, that haue given you so great and good entertainement. And I heartilie pray you to commend me vnto them. Your businesse heere at London goeth well, thanks be to God, and we haue no want of any thing but your presence, which if you would once hasten hitherward, it were a comfort vnto vs all to see you, hauing bin as me seemeth verie long absent. But maister C. and his freindes where you are, vseth you so kindlie, that I thinke you cannot well tell how to winde your selfe out from your good companie. Yet good husbände remember that at the last you must come home, and the sooner the better. I referre all to your good discretion, and so commend me most heartilie vnto you, From L. this of, &c.

*A Letter Gratulatorie from one to his kinsman seruing in London.*

**G**OOD Cosen. I am glad to heare of your good prefermēt in London, & that as I heare by your father and mother, you are so well placed there, and with so good a Maister. It is no little comfort vnto me to vnderstand, that you do so resolutely, and with so good a mind dispose your selfe to your businesse, which I gladly with you would continue. You must now remember that your freindes with great charge, care and industrie haue brought you vp, and that their intent and meaning therein was, that in expectation thereof, they should haue ioy and comfort of you in your elder yeares. For which as you haue now bequeathed your selfe to this place of seruice, so must you for any feare of hard vsage, bitternesse of speech, or other millike of tauntes or rebukes, make account to endure and continue. It may be, being yet vnacquainted with the customes and vsages of London, you doe nowe at the beginning think well of that, which hereafter may turne to a discontentment: but good Cosen, so be it you haue no want of things needfull and necessarie, frame your selfe to forbear all other crosse matters whatsoeuer, and giue you wholie on Gods name, to the benefite of your seruice. You shall want there in no helpe, furtherance, or encouragemēt on mine and your freinds behalfe, who reioicing in that alreadie to see you so well behaued, do dailie praie to God to prosper & blesse you. And thus with my heartie commendations I bid you fare well. B. this of &c.

*Your Vnkle carefull of your  
well doing, T.B.*

*Of Epistles Obiurgatorie. Chap. II.*

**T**Hese three examples may bee sufficient to serue to anie matter of this title: seeing in eyther of them is required but an alteration of the cause whereupon wee frame our Letter to reioyce vpon: the forme of conueyance is all one. For which wee will hence proceed to the next in course being Obiurgatorie, or a rebuking of the ill vsages, demeanours or parts of any one

It

It fauoreth somewhat of the Monitorie and Reprehensorie kindes before going, but in a different maner: for that the efficacy of those Epistles do beare force in matters publike or notozious, and these in blages priuate and of lesse importance. The order whereof by the examples following may be the better perceiued.

*A Letter obinurgatorie from a maister to his seruant.*

**A**Mong some other causes that lately haue bin aduertized vnto me from my good and louing freinds, It is made knowne vnto me, that you in my absēce, as wel towards your Mistresse whom in my place I haue appointed ouer you, as among others your fellow seruants, do take much vpon you. You run and go at your pleasure, wade into vnseemely courtes & give your selfe vnto some other matters, neither fitting the trust on you reposed, nor answering vnto my seruice. The newes hereof, you must think pleaseth me not verie well, neither can I with patience digest, that a companio of your being, to whom by my sole fauour I haue given place of direction in my house, should be so imperious ouer my wife and her due command in mine absence. Your wide wandering & common haunts at your liking, cannot by all coniecture bee vnto mine estate profitable. Wherefore in signification that I am nothing well pleased with these so lauish demeanors, if by the next report I heare not that they are better amended, you are shortly thereupon likewise enough to finde how ill contenting they be vnto my humours: with which priuate rebuke, if priuatelie so it may be considered, being at this present resolued to conclude, I attend the redresse of these euils and so giue me your selfe to my further trauels. From B, this of, &c.

*Your maister to requite as you deserue.*

*Of Epistles Mandatorie. Chap. 12.*



he force of these Epistles, mingled, as I sayde before, with the other Titles in the last Chapter declared, may for further matter or other occasions therein required draw the plenty of their examples from those reprehensorie

henforie and Comminatorie, kindes already specified, this, for any other like direction beeing thereunto for this place sufficient. And now the last of these familiar titles ensueth, which is called Mandatorie. These Letters haue their titles of such directions, matters in charge, or other instructions, as by writing from one person to another are deliuered, and are the most ordinarie in vse of all other letters that are amongst vs frequented. The conueyance whereof in these following Examples shall be tendered.

*A Letter mandatorie from a maister to his seruant or factor,  
being beyond the seas.*

**M**Y heartie desire of your good successe and wel-fare intended, which I hope God will blesse, I maruell that I haue receyued no Letters from you since the fourth of March last, I hope you doe neuertheless continue your good care & trust in mine affaires, whereof I nothing doubt, I wrote by maister N. in the good shippe called the P. of London vnto you, which wil shortly by Gods grace arriue at B. and is bound for L. vnto my coosen T. R. for all your necessities to giue you ayd as well in counsell as money: howbeit I hope you haue no great want of eyther, considering those trustie freindes I haue remaining where you are, and your owne allowed diligence which formerlie I haue prooued. I do now send you by a bill of lading in the good ship called the S. of D. those commodities you last wrote vnto mee of, viz. one packe of very fine broad cloathes, and twentie Tuns of Lead: the broad cloathes stand me with all charges in sixteene pound a cloath. I hope you will haue regarde to the selling of these commodities to my best aduantage, wherein I pray you do your best endeouour as the market serueth. And for the mony arising thereof, I would haue you to emploie on these commodities there, which are here most vendible, wherof I principally wrote vnto you in my last letters, which I doubt not but by this time you haue receiued. Otherwise I would haue you to confer with my coosen T. R. thereabouts And thus desiring Almighty God to blesse & prosper you, whom I desire you in all your actions and dealings to remember, I bid you heartily farewell. L. this last of Maie.

*Your maist. r willing in all things to requite  
your seruices, &c.*



*Another Letter mandatory from a maister  
to his seruant.*

**A**lbeit I haue manie occasions to write vnto you by this bearer, which time will not suffer me to do: Neuerthelesse such as are most needefull I will hereby remember you of. At my departure from N. I gaue order for certaine wares to bee sent vnto you from thence by the carier of C. and thereof did then write vnto you at large in a Letter, & sent inclosed in that letter a bill of the parcels. Now hauing sithence considered with my selfe of the matter, my desire is that you do not transporte them as I was determined, but let them rest vntill my home comming, for that there is a shippe shortly going for B. of M. Alderman H. with whome I am determined to ioin in the whole freight, and meane by Gods grace therein to passe both those and some other commodities. About thursdaynext, there is one. T. B. appointed by my coosen L. P. to come vnto you for fiftie pound, if he do come let him haue the money, and take his note for the receipt, & this shall be your warrant. I would haue you to looke to the waters side if the wind continue Southward, for it now serueth well, & I doubt not but to heare from Lisbon, for gladly would I vnderstand of our shipping, and of such letters as shall bee sent I wish you to take notice, and if I returne not before vsẽ circumspẽction I praie you to prouide for their returne accordingly. The haste of this bearer will not suffer me to write more, onely looke to my businesse, haue care of the trust in you reposed, and commend me to your mistrisse, tell her I will hasten homewards, as fast as I can And so to God I commit you, R. this of, &c.

Your louing maister, &c.

*A Letter mandatory from a man to his wife.*

**G**ood wife considering my hastie departure from you and my children, my hope is that you will haue that louing and respectue care towards them and your familie, that appertaineth. I haue left many things raw by reason of the suddennes of my iourny which standeth vpon your good regard to be ordered, as nãely the  
charg

charge of my seruantes, & disposition of some other affaires and business. You shall nowe shew your selfe a carefull and discrete wife, if in mine absence, you will a little take vpon you to bee in my place. Regard and consider with your selfe, that seruants are negligent and carelesse, and if the maister forget his owne profit, they are as readie as others to share with his gaines. Your painefull attendance to ouer looke them, shall straine their labours to my vsing, your desire to see into them, shall worke their vsage to my well seruing. You must now a little while forget neighbourhood, & walking for company, considering the old prouerbe: That when the Cat is away the mousewill go play: If maister and dame haue both continued absence, seruants fall a wasting, & do what they list. You know good wife, I haue now taken a great charge of late vpon mee, which with some carefull looking to, may turne to good, let it not be grieuous vnto you, nor thinke it hard, that I thus make you partaker of my charge, as I doe of my profit. For we are yoke fellows you know, & the charge is equall betwixt vs to be borne & supported. If as louing mates & companions we draw forth together. we doubtlesse shalby Gods blessed goodnes see the fruits of our labours. Our children shall participate with vs of our trauels, & God shal prosper our endeouours. And how be it good wife, I haue alwaies found you such, as of whose care to my well doing I neede haue no doubt, yet if by the importance of my charge I be driuen thus much to write vnto you, thinke that in great trust of your modesty, respect of your loue, & zeale to both our goods I haue done the same. And though no mistrust remaine of any one about me: yet doe I put you in minde what youth by too much sufferance and neglect of libertie may be inclined to. This is all I would, and so much I hope as you gladly will yechle vnto Com mend mee manie times to your selfe & likewise to all our friends: From R. this third of Maie, &c.

Your assured louing husband, &c.

*A Letter Mandatory from one friend  
to another.*

**M**Y heartie commendations remembred vnto you. good maister  
R. These are to certifie you that I haue presumed so much on  
your

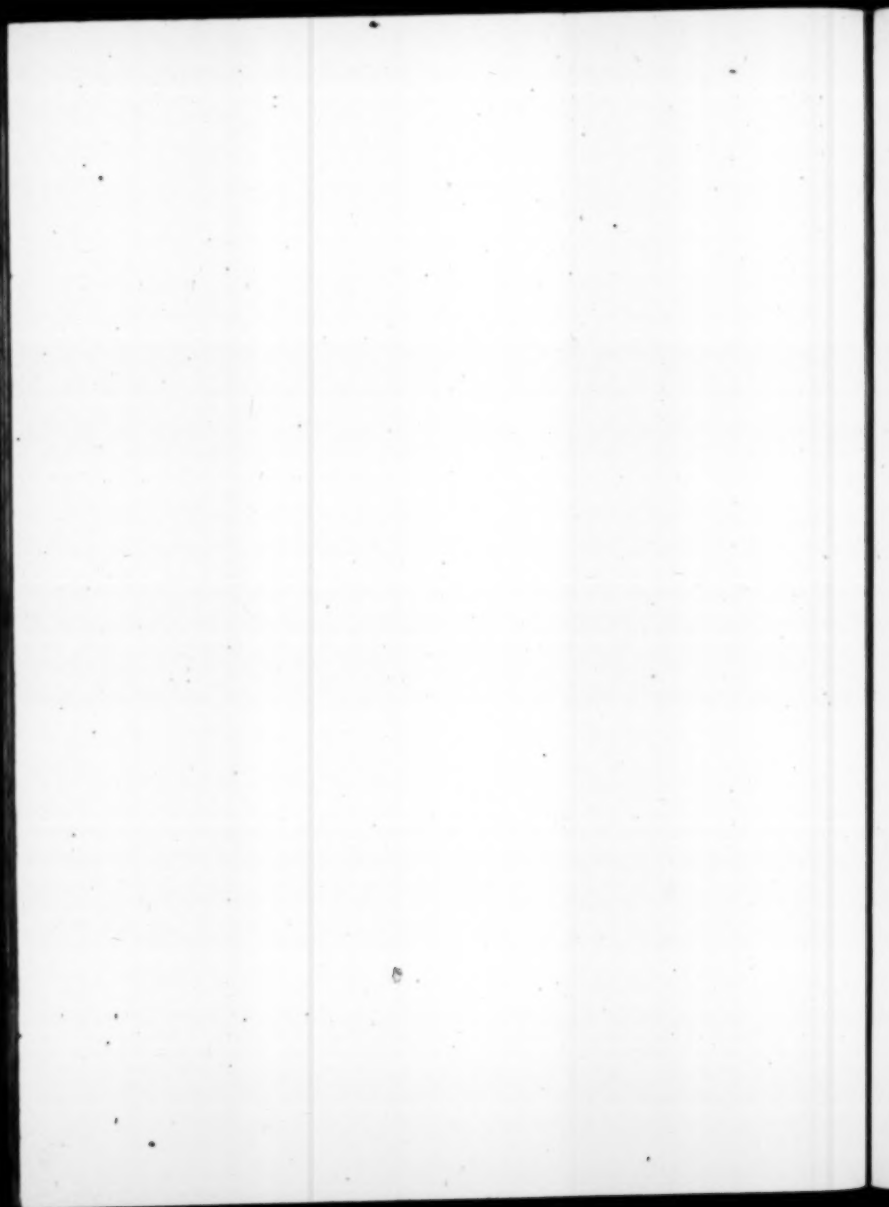
your friendship, as to put ouer certaine causes of mine in your name for so much as for many respects I find my selfe too far insufficient to deale with the parties, I must therefore desire you to receiue some instructions which I haue herewith sent you by this bearer, & there in to vse such needfull furtherance as in like cases of friendship you may commaund at my handes. I praie you also that you will take so much more further paines for mee, as at conuenient leisure to walke towards S and there to confer with my brother P. and vpon sight & hearing of such matter as by him shall bee shewed and set forth vnto you, to deale accordingly. Thus with my earnest desire to see you here at L. where you shall most hartily finde your selfe welcome, I take leaue this of, &c.

Your very louing friend, &c.

**T**hus haue I led along, as you see, this promised Methode by variety of directions and examples, fitting to euery purpose I hope to the pleasing and content of all the indifferent readers: and here as a limit sufficient to that determined labour, doe I leaue to you my rest. If anie faulces happen, as no doubt there will (for what from fault may bee free) let the learned I beseech them winke at it, the courteous ouerpasse it, and the considerate and well practised in such like trauels saue me in it, seeing my endeavour therein was done for the best. And so doe I conclude my Methode.

FINIS.





A  
DÉCLARATION  
ON OF AL SVCH

Tropes and Figures or Schemes  
*as for excellencie and ornament*  
in writing, are specially vsed  
*in this Methode*

Collected and explained together,  
according to their applications, vsages,  
and properties.

*By Angell Day.*



Imprinted at London by T. D. for  
Cuthbert Burbie, 1607



*To the courteous Reader.*



Sin the two bookes before going (gentle Reader) my mind and purpose was to set toorth vnto the learner, how much the phrased of our daily speech by well ordering & deliuerie is graced with figures and other ornaments of Art, and to such end and purpose, haue I in the margent of euerie Epistle, directed against the places where they are vied, quoted them to bee seene. I haue now for better supplement of the learners knowledge, determined in this place to make a collection of them all, reminding with my selfe, that vnto such as are vnexperienced in their particular applications, they shall be but of very slender moment in their quotations without also they may be instructed by example, how, where and in what tearmes, wordes or cariage, they are vied, and wherein, and by what conueyance their efficacies are explained. For which cause, these breife instructions following, containing, as in the title before going, a demonstration of their true and seuerall qualities, properties and natures, are to such end deliuered: wherein my purpose is to omit nothing, which in my poore opinion may seeme vnto this deuised Methode any waies furthering. And howbeit my selfe in the writing of these collections, doe well consider the want I haue of other perfections, whereby to ornise the matter hereof, with examples correspondent, yet shall it by such meanes appeare vnto all fauourers of science, what will and desire I haue to deserue with the best, confessing (as by due prooffe I haue found) no speech to be accounted valuable or of weight, that is not graced with these partes: Thus hauing at large expostulated my true meaning herein, I commit the rest to your courteous censures, & my selfe to your good opinions.

*Yours, A.D.*

## OF FIGVRES, TROPES, and Schemes.



Figure is a certaine meane whereby from a simple and ordinarie kinde of speaking, we growe into a more cunning and excellent delinerie.

A Figure is diuided into *Trope* and *Scheme*

A *Trope* is as much to say, as a variation of a word or sentence from the proper and apt signification, into another nere vnto the same, sometimes for pleasure, & other while for ornament sake, and there are tropes of wordes, and tropes of sentences.

A *Scheme* is a certaine new kind of forme of writing and speaking, and for the excellencie thereof is called the ornament, light and colours of Rhetorickall speech.

Betweene a *Trope* and a *Scheme* the difference is, that the *Trope* changeth the signification, as in these wordes Generation of Vipers, meaning thereby homicides of their owne issue or ancestors as the Viper deuoureth her owne broode. The *Scheme* hath no change of signification, but retaineth the expresse meaning, as Can so great anger be in heauenlie mindes? written of Ioue in the *Eneidos* of Virgil, whereas anger is indeede onely a humane passion, yet without alteration is there allotted vnto the heauenlie Gods. And of some there is helde in them small difference, in so much as often times they runne into one anothers meaning.

The *Tropes* of wordes are

**M**etaphora, which is, when a word from the proper or right signification is transferred to another nere vnto the meaning, as to say: Wee see well, when wee meane wee vnderstande well, or to call them eaters or deuourers of men and houses,



who vndo the power, or extort from their goods or linings : or to say, a homely or rude speaker doth braue, which to doe belongeth to an Ass, or to attribute vnto things the properties they haue not, as if we should say, the ground wanting wet, doth thirst for raine, or fruits in their growth doe labour, or corne by the stately length and weightie eare it carrieth, to bee proude, or by Emphasis, that by desire, men are enflamed, by anger kindled, fallen by error : And lastly, in prayse of mans offspring, as to say the beautie of his stocke, or to call the place of residence, the well or seate of glorie, also to say, the showers of speech, floods of eloquence, only for ornament in writing, without any other proper affinitye, attribution or likelihood.

*Synecdoche*, when by one particular wee vnderstand a number, as to say, the braue English was conquerour, as much to say, as Englishmen were victours, or when by a part wee vnderstande the whole, as to say, a blade for a sword, a Hall for a house, or when by one thing we vnderstand another, as to say, the highest fall for the deepest fall, the toppe for the bottoine, Neptunes reigne for the Sea : or when wee put the matter whereof a thing is made, for the thing it selfe : as to say, the loftie Pine did scowre the Seas, for the ship made of the pine tree, or thus : With flashing Iron furious on his foes, hee rusht amaine, &c. for with flashing swordes : like wise hee put spurre to his horse, for hee ranne his horse, they haue liued, that is, they are dead, they flourish, for they are rich, braue & happy. *Metonymia*, or *transfeminaria*, the putting of one name for another, as the Inuenter, for the thing inuented, so doe wee call Ceres by the name of Ceres, we put Bacchus for wine, Venus for lust, Volcane for fire, Neptune for the sea, Mars for warre like wise the contentment, for that which is contained, as if we should say, acceptable to the heavens, meaning to him that dwelleth in the heauens, a happie foyle; meaning happy people in the soyle, he drunke vp the whole cup before him, for the wine in the cup before him. In like manner when the cause efficient is vnderstood by the effect, as when we say, Pale death, sorrowfull dread, headlong rage, careless wine, dishonourfull night : wherein is the web, that dead canstie the row, death palenes, wine carelesnes, and so of the rest. Further, when by her that holdes the Scepter, wee signifie the Queenes Maiestie and

and likewise by mentioning the Sword, Magistracy.

*Antonomasia*, where to the person of any one, wee give another name, then his owne proper, as in stead of Christ, to say, the Holy one of God, or The worlds Saviour. Or of the Queens Majesty, to say, The Virgin, Queene, The Royall Maide, with other like appropriations fitting so great an excellency.

*Onomatopœia*, where to a thing not hauing a proper terme, wee faine or deuise a name, as to say, the murmure of the waters, the roring of the cannon, clashing of armour, & such like: where neither murmur, roring nor clashing is by nature to these belonging.

*Catachresis*, where wee accommodate a name to a thing that is not proper, as to saie, lend me your hand, or your aid, which terme of lending is more proper to money, or things that are borrowed, and to say mens powers are short, or their counsels long when in neither of both there is any such measure.

*Metalepsis*, or Transumptio, when by a certaine number of degrees wee goe beyond that wee intend in troth, and haue meaning to speake of, as to say: Accursed soile that bred my cause of woe, when wee might as well cry out on the parties. He that hath don the woe, & not to go so far off as to the soile that bred him, or as Penelope bewailing her husbandes ouer long absence from her: exclaimed in her Epistle to Vlysses, on Paris that had raped Helena wishing that hee and all his fleet had perished ere the rape had bin committed, intending that by the rape, the Grecians were drawn to the warres, and so the siege for tenne yeares space continued, and ten yeeres after that, her husband forced by many landes and seas to haue wandered. Of the original cause whereof her last complaint was deriued.

#### Tropes of sentences.

**A** *Allegoria*, a kinde of inuerting or change of sence, as when we shew one thing in wordes and signifie another in meaning. a Trope most vsuall amongst vs euen in our common speaking as when we say, Bow the With while it is greene, meaning to correct children whilst they be young: or, There is no fire without smoake; meaning that there is no ill conceipt without occasion:

oꝛ, I smell a Rat, that is, I find to your meaning, foꝛ other applications you haue the same diuinitie quoted in our Epistles to be scene in their margents.

*Acismus*, a darke sentence, oꝛ as we ordinarie say, a riddle, rather used in high and deepe misteries, other wise couered sometime in pleasant fancies, then accustomed in other writings.

*Paracensis*, called anidigst is an *Adage* oꝛ common saying, as this: Who so toucheth pitch shall bee defiled therewith: It earlie pricketh that will be a thorn: many hands make light worke, &c.

*Ironia*, a scoffe oꝛ flout, as when wee saie, Alas good man, oꝛ to one that hath set debate oꝛ contention, you haue spun a faire thred: oꝛ to him that hath made a long speech to no purpose, you haue brought forth a mighty mole-hil, oꝛ to a lewde person, you are an honest man.

*Sarcasmus*, a bitter bob as wee saie, oꝛ enuious derision, as of one arraigned foꝛ felonye, to twit him, that hee had like to haue knockt his head against the gallows, oꝛ of one suffering foꝛ treason to saie, that it made him hop headlesse.

*Alloismus*, a smooth, as we call it, as when one tels a thing repugnant to the present matter oꝛ compaignie, to saie, I had as lieue he told me it knew, when neither the time of the yeare, noꝛ present weather admitteth it shoue. Oꝛ when one misseth of a number, to bid him take a stick and tell it, oꝛ telling a lie, to bid him take the hate from his lips.

*Antiphrasis*, when a word is mislike deliuered, is vnderstood by his contrary, as of a dwarfe, to saie in jest, what a gyant haue we here, oꝛ of him that telleth a matter ordinarie foꝛ strange, to saie, what a wonder telleth hee, oꝛ to say, the man hath a sharp wit when wee intend hee hath a very blunt capacitie, oꝛ of a blacke spoore woman, to saie, Will ye see a faire pigeon.

*Charientismus*, as when wee scoffe a man in his threatening mood to say, O good words, I pray you, oꝛ kill vs not at the first dash, oꝛ Bee not my nose off I pray you, and such like.

*Hyperbole*, when foꝛ the manifestation of a thing vehement oꝛ excedding, the wordes of our speech doe goe beyonde credite, as to saie, It would haue made a fionie hearte to weepe: hee wealed the heauens with his clamour, shee was fairer then beautye

tie her selfe, more cruell then Nero or Phalaris : Worse then the  
Deuill : Whiter then snowe ? sighing without ceasing, and infinite  
such like.

Of Schemes there are two sorts

*that is,*

Grammaticall, and Rhetoricall.

Grammaticall are also divided into two parts

*that is,*

Orthographicall, pertaining chiefly to Poesie.

*and*

Syntacticall, which are to be applied to our vses.

Schemes Syntacticall, are.



*Clipsis*, that is a defect of sence in a word or neces-  
sary reason, answerable to the due construction  
as when hau'ng spoken sufficiently of a matter,  
wee close vp the sentence with these wordes, But  
this for that let be, and nowe to the rest, where af-  
ter let be, this worde (sufficient) sa meth to be us-  
ting. Like wise, what might be more in the matter? so? what wight be  
more don or spoken in the matter. Also to saie, you are not to an-  
swere or compare with him, so? you are not meete, sufficient, or a-  
ble to answer or compare with him. *Or* other wise to say. A man  
of so rare vertue, so deeply to be ouerseene, so? is it true that a man of  
of so rare vertue shoulde so deeply be ouerseene.

*Apopsopesis*, when by passing to another matter, wee stop our speech  
on a sudden, as it were in an interrupted or discontented mood, as  
to say, Are these the practises you take in hand? be these your deuises  
hath your worthy courage endeouored so mighty effectes? But I will  
first tame your courses, & for the residue, I wil hold you in so bridled  
a meane that my selfe wil warrant you hence forth fro any such like  
further proceedings. *Or* thus, Vngratefull creature, hast thou dealt  
wel with me in thus conspiring my ill that haue euer sought thy good  
wel, I wil say no more, but for thee & thy complices I wil take order  
well inough to stay you. *Or* other wise by way of a fearefull rehear-  
sal thus? what euill was there whereunto we were not subiect? But

whie dwell I in circumstances? we were the men allotted to that purpose.

*Zengma*, when one or more clauses are concluded under one verbe, as to saie, His loofnesse overcame all shame: his boldnesse feare: his madnesse, reason: where all these clauses are concluded under this one verbe, Overcame. *Or* thus? What availeth it to shrine so much this vaine beauty, which either by long sicknesse, extremity of old age, infinite sorrowes and cares, or athousand mishaps besides, is every day in daunger or subiect to be vtterlie crased: In which all the clauses befoze going are concluded in this one verbe is in danger, &c.

*Syllepsis*, when one verbe supplieth two clauses, one person two roomes, or one word serueth to manie sences, as thus. He runs for pleasure, I for feare: where this verbe run, serueth to both purposes: also thus: But scorning to to be reprov'd, & with a manly resolution by one stroke giuen, he acquitted his shame, his credit, & his person, where this one word acquite serueth to all clauses afoze going and following.

*Prolepsis*, where some thing generally first spoken, is after ward s dwalne into partes, as thus: Let vs take vpon vs one selfe charge I to direct abroad, you to order at home. *Or* other wise? Men diuersly do erre, some by an ignoraunt simplicity, others by a most peruerse follic.

*Pleonasmus*, where with words seeming superfluous, wee doe increase our reasons, as thus. With these eares I heard him speake it: Or with mine eies / beheld him sorrowing, where wee well knowe that without eares or eies, we cannot well heare or see, yet carrieth this kind of speech, a vehemency enforcing the matter so plainly or throug hly to be heard or seene.

*Macrologia*, where a clause is finally added to the matter going befoze, in seeming more then needed, as, Men of so high and excellent vertue, let them euer liue, and neuer dy, here neuer die, seemeth superfluous, and yet notable wel adorne the sentence.

*Anastrophe*, a preposterous inuersion of wordes, besides their common course, as when we say: for faults no man liueth without when order requireth wee should say? No man liueth without faults Long when he had confusedly thus liued, for when he had long time thus confusedly liued.

*Hysteron proteron*, where that which ought to bee in the first place is put in the second, as thus: After he had given saile to the winde, and taken the Seas, so; after he had taken the seas, and giuen saile to the wind. Also, That which of all others is most sacred and permanent, honoured, and euer shining vertue, chuse vnto your selues: so; chuse vnto your selues honozed and euer shining vertue, which of all others is most sacred and permanent: o; as commonly wee say in our English speech, Pull off my bootes and spurs.

*Timesis* o; *Diacope*, a diuision of a word compound into two parts as: What might be soeuer vnto a man pleasing, that had hee, so; whatsoeuer might be &c. Hither should he haue come to, when hee finished his argument: so; hitherto should he haue come, &c.

*Parentesis*, an intercluding of a sentence in any reason common ly set betwene two halfe circles, as thus: I am content (not in respect you deserue so much at my hands) onely for pittie sake to hearken vnto you, the knowledge hercof is opinarie, and therefore I wode speake the lesse of it.

*Hypallage*, when by change of proprietie in application a thing is deliuered, as to say, Darkelome wandring by the solitary night, so; twanzing solitarilie by the darkelome night, o; the wicked wound thus giuen, so; hauing thus wickedlie wounded him. The vse hercof in Poesie is most rife.

*Hendiadis*, when one thing of it selfe intire, is diuersly larde open, as to say, On iron and bit he champt, so; on the iron bitte hee champt: And part and pray we got, so; part of the pray: Also by surge and sea we past, so; by surging sea we past. This also is rather Poetic: then other wise in vse.

*Asyndeton*, when two o; thre clauses o; more disioyned doe follow one another, as to say, His house, his land, his purse, himselfe, his life, were all at his commaund. Or thus, he scape, he ran, he rusht and fled away. Or other wise, thy fame, thy wealth, thy freinds, thy kin and all thou hast lost together.

*Polyyndeton*, when in like sort by many coniunctions sundrye wordes one following the other are vnited together, as thus, Both sworde and fire and dearth, three dreadfull scourges of the war were alwayes attendant vpon him. Or thus, with faith and troth & plighted heart, and loue he made him hers, &c.

*Hirmos*, where a continuance of speech is vsed, vntill the ende

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of the clauſe, as God in the beginning made heauen, earth, ſea, firmament, ſunne, moone, ſtarres, and al things in them contained: where pou ſee all theſe wordes, heauen, earth, &c. haue all one continuance untill the laſt end of the ſentence.

*Epitheton*, when ſoꝛ ornament ſake wee adde vnto a worde, oꝛ ſoꝛ miſlike to attribute ſome ſoꝛt vnto the ſame, as when ſoꝛ ornament we ſay, Sweete beautie, precious loue, freindly fortune. Or contrariwiſe in miſlike, vnbrideled luſt, filthie gaine, wicked guile, deceitfull fauour, fond fancie, &c.

*Periphrasis*, when by circumloquution any thing is expreſſed, as when we ſay, The Prince of Peripateticks, ſoꝛ Aristotle, the ſubuerter of Carthage and Numantia, ſoꝛ Scipio. A man ſtudious of wiſedome, ſoꝛ a Philoſopher: A man diuerſlie enriched, ſoꝛ one that is wealtylie, &c.

*Litote*, when by the leſſe that is ſpoken, the more may be vnderſtoode, as thus: What auayleth it that thou doſt not deſpiſe me, which is by the contrarie, that thou loueſt mee, the delirurie thereof is ſingular by the negative, ſoꝛ that giueth grace to the Figure, as it diſcontenteth me not to heare of you, but it greiueſh me to heare ill of you. We are not ſo ignorant of things, but we can perceiue ſomewhat. What is in the one, it pleaſeth me well to heare of you, and in the other, we haue ſkill to diſcerne of things, and thereby can perceiue ſomewhat.

*Paradiſtole*, when with a miſde interpretation oꝛ ſpeech we colour others oꝛ our owne faults, as when wee call a ſubtil perſon, wiſe: a bold ſellow, couragious: a prodigall man liberall: a man furious oꝛ raſh, valiant: a paraſite, a companion: him that is proud magnanimious, and ſuch like

*Meiſis*, a manner of diſabling, as when wee ſay, Alas ſir, it is not in my power to doe it: oꝛ otherwiſe, little God wor could man do in ſuch a caſe.

Schemes Rhetoricall, are

**A** *Anaphora*, oꝛ Repetio, where by rehearſall of one worde we make ſundry beginnings, as to ſay, Learning bringeth to knowledg, learning maketh wiſe, learning enableth to vertue, learning is the ornament of the minde, finally, learning is the onely



only substantiall prop & guide of mans life, without which nothing in a maner can be pleasant, nothing sauorie, nothing of value, &c. **¶** thus, hauing committed so great euils, couldst thou yet dare to come in open shewe of the worlde, couldst thou dare to shewe thy selfe in the face of men, couldst thou dare to bee seene of anie one, that hast thus generally deserued to be hated of all: **¶** other wise thus, When death commeth to chalenge his due, what then shall auayle beautie, what youth, what riches, what strength? where then shall become thy landes, where thy reuenues, where thy possessions? who shall argue thy cause, who stande for thee, who plead for thee?

*Epanalepsis*, when with one selfe word, we doe both begin and finish a sentence, the vse herof is muerely appropriate to Poesie, Much asked he of Priams state of Hector verie much.

*Epizeuxis*, or a redoubling of a worde, by vehemencie to expresse a thing, as thus, Thou thou art he on whom I liue to be reuenged, He, he it was that wrought all my care. Thus, thus behooueth men of vertue and courage to doe.

*Anadiplosis*, when the last word of a comma or member of a sentence, is the beginner of another that followeth, as heauens witnes my fall, my fall more greiuous then may be well supported by common sorrow: or thus, Fie too much vngratefull, vngratefull to mee of all others, that so much at thy handes haue deserued.

*Antistrophe*, where many members are dialune to ende with one and the same worde, as, we haue our felicitie of vertue, our renowne of vertue, our hope and expectation of vertue. **¶** thus: men from their errors are reclaimed by loue, reclaimed by hope, reclaimed by feare.

*Symploce*, where sundry members haue one selfe beginning and ending, as thus, If wee shall debate of the times present, what is I pray you the cause of all these euils? money: what hath beene the decay of our estimate? money, what the ruine of our soules? money what the torment of our conscience? money: what the meane of all ambitious aspirings, treacheries, and villanies? money: /n fine, this cursed and wretched title of gaine is it that bewitcheth all ages and seasons, and that onely by a seruile regarde and account giuen vnto money: **¶** other wise thus in contempt. What fillic soule wast thou when I beganne first to like thee? nothing. What when

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when I tooke thee ? nothing. What before I cherished and regarded thee ? nothing. And now that by me thou hast bin made something thou esteemest me as nothing.

*Pleche*, when by an Emphasis, a worde is epyther in praise or disgrace, reiterated or repeated, as thus : Though Scipio were neuer so much terrified with the Carthaginians in Spaine, with the Numidians in Affricke, with aduersaries abroad, and with priuie enemies at home, yet ceased he not to be Scipio still, that is, *scus similis*, like vnto himselfe still.

*Polypeton* or Traductio, when one worde is often repeated by varietie of cases, as thus : Who hath in his life nothing so much pleasing as the verie life it selfe which hee enioyeth, it is impossible that his life with vertue should any wayes be adorned : or by translating of one word into diuers formes, as thus : What manhoode call you this, so vnmanly to deale in those actions, that especially appertaineth to a man ? Were is this word manhoode translated into vnmanlie and to man.

*Membrum* or Parison, when one or moe members doe followe in equall sentences, as thus : See now by one fault how many mischeifes thou hast heaped to thy selfe, thou hast consumed thy patrimonie, greiued thy parentes, estranged thy freindes, defamed thy stocke, vndone thy kindred, and heaped mischeife a thousand folde to thy selfe more then can be auoyded : or thus with copulation: neyther hast thou herein dealt discretie for thy selfe, nor respected thy freindes, nor regarded thy being, nor studied of the euill, nor cared for the good that might happen, leauing al at randon, thou hast done what in thee lieth to worke all our vndoing.

*Omoia: l'ion*, or *similiter cadens*, when wordes and sentences in one sort do finish togethers, as thus : Weeping, wailing, and her hands wringing she moued all men to pittie her. Or thus : Thou liuest maliciouslie, speakest hatefully, and vsest thy selfe cruelly. Or thus : We find it much better of wise men to be rebuked, then by filthy flatterie to be fondly deceived.

*Prosonomasia*, a pleasant kind of collusion in wordes, in significations diuers, only by changing, detracting, or adding a letter or syllable in a word, as to say, No doubt he is a foole wise man, so, a full wise man, for a Doctor, a Dcter, or otherwise, thou art no bewraier but a betraier of mens counsels. Of one religious thou art become prodigious,

*Antanaclassis*

*Ant anac/asis*, when we produce a word in a contrary signification to that it commonlie portendeth: as to say, For my kindnesse you haue vsed me kindly, meaning indeede you haue vsed mee very badly, And I can bee contented to pray with you though you pray not vpon me. *Where this worde kindly is applied to the worshiper part, which of it selfe carrieth as wee see a far other meaning: and likewise pray in one sence being to entreate, is in a nother sence intended here to spoile. And as another saide to a rude fellowe, you are too courle to keepe courle in our companie, here is courle for rudenes, and courle in another sence for good order.*

*Eratema or Interrogatio*, when by interrogation we sift out any thing some times by demand, as to say, But you sir, now from whence I pray you, deriue you your fancie? by assertion, as to saie: Haue you not in this action behaued your selfe excellent well? *By commiseration, as to saie: Alas what grounde may holde mee, what lande or shore may possesse mee, circumuented as I am with so many euils? by bicing, as thus: What hast thou to intermeddle in so bad a company? How long shall wee bee thus abused with so fained treachery? Art thou not ashamed seeing thy purposes thus reuealed? Perceiuest thou not thy drifts to be all discouered? By indignation, as to say, Shall I yet couer thy villanies being at thy handes thus hatefully misused? or thus, Vicked and peruerse kinde of people, how long will you thus hatefully deale with your fauourers? By admiration, as to say, Good Lord who would haue thought so much loofnesse in so chaste a countenance: But what is it that this blind and sottish loue draweth not a man headlōg into. And lastly by doubting, as thus, What shall I say, or what further speeches may I vse to withdraw you from these euils? Or other wise: Whether shall I turne mee to speake vnto you, or what words may I vse whereby to withdraw you from these vanities*

*Antihypophora or Subiectio* when to a question asked by vs, we answer of our selues in our own reasonings, the manner wherof is accomplished thre kinde of waies, as first when wee object vnto our selues that which to others might be objected, and answer it againe. Secondlie, when we doe (as it were) bice those we speake vnto to answer vs, and so answering, doe confute their sayings. Thirdlie, when in a deliberatiue sort we propound diuers things and refuse them all one after another. Example of the first maie be

be this. Is this a maner of discipline? Doe men in such sort deliuer their instructions? Had they for this cause the authoritie of tutors to them giuen, that in vanities and miliked pleasers, they who are committed vnto their charge, shoulde consume their youth vnder them? Beleeue me I am of a farre other opinion, neither do I thinke that the reasonable time of young men, being now fittell of a others for any vertuous impression, shoulde thus cautelously be deluded of that, whereunto both their parents & birth do commend them. *Of the second, this:* Now after all these proofes of the happie coming & acknowledgement of our true and onely Messias: Let mee speake vnto you againe, ye Iewes, enemies and maligners of our sole and onelie God & Sauour Christ Iesus, with what reasons strengthened do you persist in your madnes? Stande ye vpon the Oracles of Prophets? Wee haue made plaine vnto you that they are wholly for vs, Looke ye after Moyse: It was only of our Christ & none other that he hath written. Wayte ye on Types & Figures? They all in one do agree to be in him fulfilled. Preierre you vnto vs miracles? who could desire more then by him was shewed. Bring you against vs a number of consents? Alas onely you bring the smallest number, and lurking as it were in a corner, are the gainsaiers of truth it selfe, sith the whole world round about you doth witnes for vs. Doth the hope of any euent yet a little detain you? Behold your temple long since subuerted: your sacrifices quenched, your Citie rased, your people runn a gate and disperfed, nor anie hope at all left vnto you to be relied but by the clemencie of the Christians, *Of the third, this.* Tell mee / praie, what or wherein is it, that a wordlie man hath such meane to glorie in? wherein shoulde hee bee proude, or for what cause should he thus puffe vp himselfe in vanitie? Is it for his riches? they neuer make a man either happy or blessed, so farre off are they many times from anie such euent, as often we doe see that they are the verie cause of their owners destructions, they sundrie waies are meanes to inconueniencies, and in our owne sight forsake their maisters in their life times, but seldome followe them for ought we see to their graues. Is it for children? The keeping of them is then of riches far more vncertaine. Is it in respect of a wife, familie and other such like commodities? they are vexations, cares and griefes, no thing in them stable, nor such as may enduce a man to any hoped tranquillity, &c. There is also of this sort another example, by an immediate

**immediate answere to euerie question, as thus:** Wherefore thinkest thou the lawe; for transgressors? Wherefore rewardest thou wel-doers? or thus: where is now their pride? vanished. where are their boasts? deluded. Came they to aide vs? no, rather to suppress vs. Came they to comfort vs? no, but to kill vs.

**Amensage,** when hauing spoken as it were in the dispute, as inlike of a thing, wee goe about to helpe the same againe with a new colour to the matter: As to fate, it is a thing difficult to attaine learning, but yet very commodious. It is tedious to trauel for sundry knowledges, but vnto our liues it is a thing most necessary.

**Ephemeris; Exclamatio,** which hath signification of griefe or indignation of a thing, as of griefe thus. O cruell and lamentable times wherein wee liue, subiect as wee are to so manifolde miseries: Of indignation thus. O incredible boldnesse, or rather impudencie of a shamelesse creature: not fit to be suffered. Neither is this manner speaking, alwaies framed by the Interjection O; but rather otherwise, as thus: Vnhappie man, made vnhappie by so great a misfortune, what vnkind destiny droue him to so imminent a perill? How miserable and vncertaine is the state and condition of man, subiect to so many & huge calamities? Or otherwise. What kind of people are you, to rage in so vile a malicesse? was ever seen a multitude so fierce, a company so carelesse, an assembly so desperate? what inconsiderate dealing do you vse? I shame to see you, & grieue to behold you, &c.

**Insultatio,** when insultingly or by a continuall repaich wee insult upon a mans doings, as thus: Trodge on with thy mischaunces, proceed in these thy insatiable cruelties, & he that hath power over al, will one day I hope correct thee. Or otherwise, Pursue I pray you your glorious enterprise, you haue, no doubt, very waightily begun, & we cannot but expect therefore a notable issue.

**Aporia;** Dubitatio, when wee make state of doubt hotte to tearme a thing, or which wale to walde in a matter, as thus: what should I say, was it anger or an inueterate malice that led him to his mischief? Shall I call him cunning, as cautelous, that procured it, & so well could shift himselfe of it? Or otherwise, thus: May hee bee said to be beloued, or rather fortunat or blessed, to haue escaped such daungers? is it to be termed demencie or rather pety to vse one so miserable with great curtesie. Or thus: I am not well perswaded  
what

what course to take in these causes, shall I begin where others have left? or of my selfe shall I renewe againe vnto you what you have so often heard? &c.

*Paradoxus*, affirmed vnto that before, but with a kinde of maruelling or wondering ther vnto added, as thus: Could it possibly bee thought that learning and place of good education might euer haue produced such monstrous effectes? Or otherwise: I haue great maruell that men so generous, should so quickly be diuerted from their honest purposes. Or thus. I would neuer haue beleeued that such graue and considerate counsels should so easily haue beene subuerted.

*Epirotis*, when by proposing a cause, wee reason what would bee done therein, as thus: In times so troublesome and seasons so tempestuous, giue now your aduise what is fit to bee done, if the case were your owne, what would you doe, what would you say therein, tell me I pray you, you that conuerse in these and such like actions, I herein appeale vnto your wisdomes, your owne consciences, shewe me but your mindes herein. And this figure is vsed in reasoning, when as to conclude a matter, and seeming loath to trouble the auditors any further in the same, wee pretend to referre a great part thereof, which we would refer to their iudgements.

*Parrhesia*, or libertie to speake, when by winning of civilltie to our speech wee seeke to anulo any offence thereof, as thus: Pardon if I be tedious, the circumstance of the cause requireth it. If my speech seeme vehement, the matter occasioning the same is yrgent. If what I write seeme offensive vnto you, you haue to milike the ill disposition of such as inforce it, and not with mee to be a greeued.

*Apostrophe*, or *Auersio*, when we turne our speeches from one person or thing to another, as if one hauing spoken much of the vanitie of the worlde should thereupon turne and saie vnto the worlde, O world, how sweete and pleasant are the shewes of those things which thou producest: but in taste, how full of too much bitterness? Or in speaking of the certainty of death, and the little respect thereof had, to turne a mans speech to death it selfe and say, O death, how bitter is thy remembrance to a man hauing peace and plenty in his riches, &c.

*Prosopopoeia*, when to things without life we frame an action, speech or person, sitting a man, as if we should say of vertue, as of

a living person, that her waies were sweete, and replenished with all maner of delight, that she putteth her selfe forth to the woorthiest to be receiued, and to the most honoured to be esteemed. *D*3 faine the ghosts from out their graues to prescribe good examples, or to rebuke the vices of men. *D*4 our countrey to accuse vs of our negligent regard vnto it in these or such like speeches. Ynkinde people and Citizens whom I haue ingendred in my bowels, nourished with my paps, fostered with my delights, why do you thus vngratefully not onely abstaine to tender mee, but giue mee an open pray to my foes to suppress me: yea, which is most loathsome of all others, become proper murtherers and paricides of your owne parentage and familie, cruell destroyers of your owne patrimonie, and wretched renders and tearers of your mothers bowels, without all regarde or pittie.

*Synonymia*, when we bring forth many wordes together of one signification, or sounding all to one purpose, as to say, thou hast spoyled thy Countrey, destroyed thy City, and turned the Common wealth topsie-turue: all which do soyt but to one purpose, for the expressing the hatefulnessse of the iniurie: or otherwise to say, What head hadst thou to deuise such a thing, where wast thou when thou wrought above it, what became of thy minde in purposing the same, whether wast thy discretion caried in the prosecution? Here is head wit, mind and discretion, all sorting to one thing. Also, what desiredst thou, what soughtest thou, what couldest thou wish or expect in the action. Here is desired, sought, wish and expect, being all to one meaning.

*Anaphora* or *Incrementum*, where by degrees we not onely rise to the summe of euerie thing, but also sometimes go beyond, as to say, Hee first set vpon him with reproachfull wordes after assayed him with his weapons, then wounded him, and lastly did most miserable murther him. Here by degrees is passed to the last exigent. Now to the second, it is euill to reproch, wicked to slander, villanous vnwarilie to strike, detestable to murther. What shall I say to betray a man to all these, Here is now *ultra summum*, beyond all that was spoken to the better most. The excellencie of this figure is so much the more, by how much euerie degree is still imposed one above another, and goeth beyonde in comparison, as to say: golde, riches, honour, estate, treasure, king doones, life, and all he



he held of no moment. Another kinde of recitall pertaith also to this figure that in repetition, but for vehemencie wonderfull, as to say: Thou hast conspired the death of thy Prince, and in her the subuersion of a whole kingdome, what should I say thou hast conspired the death of thy Prince. As who would enforce that no one thing then that could be greater: Finally, for inforcement of a thing, to say in reprehension of follies. If thou hadst done or spoken this in a priuate audience, among men of the ruder and meaner sort, among such as are lesse capable of skill then a great many others thy fault could not haue beene hid: but so do it before thy betters in the presence of such as are adiudged both honorable and wise, in the hearing of those of great account of such as haue power to checke, and authoritie to compell thee, it was too too peeuish.

*Sinathrifimus*, a heaping of wordes diuersly signifying togethers, as to say, Hee was a man wholly malicious, exceedingly proude, vtterly arrogant, altogether subtil, by nature cruell, and in speeches contentious. Or otherwise thus: What should I tell thee further of his partes, how wise, how sober, how honest, how courteous, howe frendly, how choicelie he liued.

*Brachilogia*, when in single wordes without any coupling together, the phrase is in a broken kind of delierie, and yet hathen for ward as in the other: As to say, loue, hate, zelousie, frensie, furie, do to him from pitty.

*Antithesis*, or *Conuenio*, when the amplifie by contraries, as to say, Being in my power to vse as I listed, I cared for thee, and did not destroy thee. Thou wast charie vnto mee when no man regarded thee, and when my selfe also might haue despised thee. Or other wise If you doe that is good, you haue the reward of praise, if you prosecute badnesse, your merite is euill. Or thus: To thy enemies and those that maligne thee, thou art placable: to thy freindes, inexorable. In coole matters thou art hot: in the hottest causes, colde: Art thou called? Thou art gone. Thy absence required? we cannot berid of thee.

*Epanodis*, carrying a reference to the matter preceeding, much like to the figure *Prolepsis*, but that the figure *Prolepsis* hath relation onely to the matter, this to the matter and tearmes therein used, the difference whereof you may see in some of mine Epistles as the same is quoted in the margin where the figure is used.

*Comparison*, which taketh his increase of smaller matters, which if they may seeme great in all opinions, then that which wee seeke to amplifie must of necessity seeme greater, sometimes also by diminution of things great, to make the residue the greater, example of the first may bee that saying of Cicero of Catiline, in these words, Did the famous Scipio for a litle il gouernment of the common weale, cause Tiberius Gracchus priuately to bee made away: and shall we preferre Catiline that goeth about to fill the whole worlde with his slaughters? Here is Catiline compared to Gracchus, the state of a common wealth to the whole worlde, a small sliding to an insufferable wasting, and a priuate man to the whole Senate. Or otherwise thus: Tell me I pray thee, if one had giuen thee but a small summe of money to comfort thy neede withall, were it not humanitie to thanke him? If hee had giuen thee possessions to liue vpon, were it not honestie to requite him? If of a slaue hee made thee rich, shouldest thou not bee bounden vnto him? How much more then to him that hath not alonely done all these, but farre more then these vnto thee, oughtest thou in the very bondes of nature and courtesie to be both thankfull and louing? Example of the seconde sort for diminution might bee this: What is it that you propose vnto mee these small matters of vnkindnes, as that the man is ingratefull, that he hath no good remembrance of courtesies, that there is in him not so much as an acknowledgement, which is a thing farre from requirall, these I must confesse are iniuries to some, but vnto me they are trifles, matters of no moment things not to bee reckoned of: what say you to him that betrayeth his freinde, seeketh his death that hath sought his life, worketh by all possible meanes his ouerthrow, his destruction and vndoing? And in this exaggeration of vices, so also might there bee the like of Vertues, as if one shoulde exhort a man to Pietie, after hee had set forth all the commodities thereof, as the tranquillie of minde, peace of conscience, liberty of spirit, the communiq with saints, from a bondslaue of the deuill to become the childe of God, the cofort of the holy Ghost which the Prophet denieth may be by man conceyued: he might lastly adde, what thinges then these in all the worlde could be greater, what more singular, what more happie and yet if they be conferred vnto that blessed heritage of immortality, if to the life and ioyes to come, if to that heauenly Ierusalem, which certainly

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remaineth for all such as are endued with such a spirit; they are toies and things of no excellencie or moment

*Metanoia*, when by a sudden restraint of speech, wee giue grace or mislike to a person, or thing, as to say, worthilie atcheiued & nay rather honourable attained, a man notable, we may rather say, singular. Ah cruell man, and no man neyther, but a beast: Oh rare clemencie, or rather most admirable patience. Hee is no theife, but a rauener: no murderer, but a tyrant.

*Aphorismus*: a Scheme, like vnto the other, but differing by a manner of reprehension, as to say, What lawes bee these, if at least wise they may be termed lawes, which beare in them so vile customs and not rather firebrands of the citie, and the plague of the whole common weale. Or other wise: your counsellors, if such may be called counsellors, as draw vnto mischeife, are viterly vnmeet to such kinde of assemblies.

*Diminutio*, when we goe about to extenuate things difficult, to make them lesse in seeming, as to one that would shun learning, for the tediousnesse thereof in studie: We might shew, that besides the great necessitie thereof in the life of man, wee shall in attaining thereof, take no other nor more labouriome course, then others before vs haue done: that the way thereunto is very plaine and easie, the labour (if any be) sweet and pleasant. And whereas in all our ordinary exercises of vanitie, there redoundeth for the most part in the ende but meere trauaile, and vnprofitable charge: in this the commoditie is as great as the delight, the gaine as ordinarie as the practise, wherein the studie is but the least part of mans life, but the pleasure and commoditie infinite. And like as in this, so in all other things, conducing to good and laudable exercises, the labour is still diminished, by proposing the worthines, pleasure, honour, profit, and so of euils commonly, by mitigation of the fault.

*Climax*, or Gradatio, when each member in a sentence ariseth from the other afore going, beginning with that which endeth the former, as to say, His industrie bred him vertue: his vertue, praise: his praise, renowne: his renowne, glory: and his glory enuie. Or thus: What hope haue we of good, if what men list, they may, and what they may they doe, and what they doe they dare, and what they dare they prosecute, and what they prosecute, they are neuer ashamed of.

*Antimimaeuole* or *Commentatio*, when a sentence by change is inuerted to the contrary, as thus, We must eate to liue, & not liue to eate: No man for the Sabbath, but the Sabbath for man was ordained. They are happy whose wisdom is answerable to their fortune, and whose fortune answereth their wit.

*Simaciosis*, when one contrary is attributed to another, or when two diuerse things are in one put together, as thus. The prodigal and the couetous doe offend alike, for neither doe liue as they ought. Pleasure it selfe is sometimes a labour, and labour also often a pleasure. To a couetous man is wanting as well that hee hath, as that hee hath not.

*Etiologia*, a figure like vnto the other beforegoing, and much resembling to *Orismus*, which defineth a matter by sorting the same into a distinguishment, but this now telleth the cause or reason of that which is before auerred, and is as a confirmation thereunto given for the concluding of the same, you may see the examples as the figure is quoted in my Epistles,

*Paralepsis*, or *Occupatio*, when in seeming to ouerpasse, omit, or let slip a thing, we then chiefly speake thereof, as thus: I will not here rehearse vnto you how slippery & transitory this life is, how much laden with cares, exposed to daungers, and attended with miseries, for we know it & feele it: But I will come to speake of the perdurable ioyes of the other, &c. Or thus, for my part I haue no pleasure to lay open others mens errors, it is inough vnto me, that by themselves they are made apparant, and that the whole world may see them, I omit to report vnto you these & such like ordinary matters, which in comparision of that I will shew you are but trifles. I tel you not, or I talke not now of times past. It is not the matter wherein I am now occupied. His theft, his rapine, his spoile, and all his whole disorderly course of life in those daies perpetrated, I now omit, and onely doe come to the times present, His counselling (I had almost said concealing) of good when time was, if it bee well noted, was it that procured our mischiefes &c.

*Procatalepsis* or *Prooccupatio*, when wee doe anticipate vnto our selues that we know will be objected, as thus, what doe you object vnto me the times passed, those seasons & ours are vtterly vnlike. But peradventure you will say that these things are for children fit to be considered, nay rather meetest of old men to be followed, You will

## Tropes, Figures and Schemes.

happely say vnto me herein, that I am too light of credit: but I can tell you the prooffe is extant, and fit to be beleeued.

*Metaphasis* or *Transitio*, when in briefe wordes wee passe from one thing to another, as thus, You haue hearde by this what you ought to consider, heare now I pray you what you are bounde to remember. These things you will say are pleasant, but the rest yet vntold are far more delightfull. This already shewed vnto you seemeth to be tolerable, that which followes is no waies to bee suffered. I haue now told you what was done in priuate, I will next shew you what was handled in publike: these things he did at home, that which followeth was abroade in the fildes: whilest hee was a young man, hee did this I told you, but the vertues of his age were far more different. You haue vnderstood of maners, I will now speake vnto you of learning: I will not trouble you with many things further, only this one thing will I rehearse vnto you. But of these enough, we will now go to the rest, I haue something bin caried away with these motions, but we wil now go to the substance. But why stay we so long in trifles? I wil go to the head of the matter: what he promised I haue deliuered what he performed you shall vnderstande: I haue thus shewed you how much he was charged vnto me, you shal now heare againe how gently he requited me.

*Paramologia*, where we grant one or moe thinges meete to be marked or allcadged, and sooth with doe infer thereupon sufficient whereby to ouerthrow it, as thus: I deny not but I haue heretofore vsed you in causes secret, in matters weighty and of counsell, that I haue found you friendly, faithfull & ready: but what is all that to the purpose, when a thing so important, & matter neerely concerning me, as whereon dependeth the safegard of my whole house and family, I haue founde you in both negligent and vntrustie. Or otherwise as thus. Bee it, or suppose you haue omitted nothing in your owne person, of a friend to bee performed. that you were no partaker with hiw of those euill counsels: that you abstained to accompany him in the execution of his mischiefes, yet are you not therefore cleared. For it is not sufficient for a man not to do euil of himselfe but that by too much lenity he become not occasion of an others mischiete.

*Dichologia*, when by a colour or mitigation wee defende our causes, as to saie: I feell, I confesse, but as a young man, I went astray but

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but as one willing to be reclaimed: I forsooke my friend indeede, but constrained by the lawes, I was a companion in their badnesse, but forced by threatening.

*Oxymorus, de finis, or finisio*, wherein wee bately lay forth the true properties of euery thing, by impugning the contrary, as thus Men cannot be said in vertue to exceed, for in vertue there is ever an excellency, but neuer an excesse, sith the excesse is onely appropriate vnto vices. This cannot be said to be care but couetoushelle, for care hath onely respect to necessary vices, but in couetousnesse, there is neuer any suffizance.

*Hypotyposis*, when any thing is described in particular, or made knowne to the sight, as thus: Shall I tell you what maner a one you haue preferred vnto mee, for his stature, a Dwarfse: for his person, a trunkie: for his qualities a dog: for his countenance, a foxe: in behauiour a swine: in condition, an Ape: in sence, An asle, & in v sage, a beast:

*Merismus or Distributio*, when that as may be generally spoken wee distribute so; amplification into parts: as if in generally we said: He hath consumed all his substance in riot: By distribution wee might amplifie thus. Whatsoeuer patrimony hee had from his father, what priuate enrichment by his deceased mother what large assistance by friends, whereat the world neuer barked, what dowry so euer by his wife, which no doubt was very great, all this hath he consumed by a most dissolute and wanton living: money plate, lands, wealth, possessions and al, are gone to the deuil, his cattel consumed, his household stuffe solde, his apparell spent, and the poore miser at this instant hath not left him a farthing.

*Dialisa*, a seperation of one thing from another, both being affected by a seuerall reason, in the nature of a Dilemma, as thus When I haue preached vnto you all I may, if you be well given it a uaieth, if graceles, forth you wil not be moued. Whence what should I further let forth vnto you my good will, if you remember it, I haue said inough if not, my words will not prouoke you.

*Dialogismus or Sermocinatio*, an imaginative speech, agreeing to the quality of the person it is framed of. Whether he be valiant cruell, young, old, or of what other condition, as if wee shoulde say of the times present. Were the ancient Apostles and olde Fathers of religion now living, which with great innocencie of life, and true

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picke, shined in their seasons, and should but behold the most corrupt and abhominable estate of our times, subiect as they be to all kinde of euils, would they not thinke you, straight proclaime against vs the vniust name of Christians, and challenge vs for the great wāt wee haue of the true profession thereof? Would they not rather cry out of vs that deluding our selues onely with a vaine title or name of Christians, we do not so much as seeke in the meane time to follow any part thereof?

*Epiboema*, or conclusion to a matter before shewed, as thus: Of so woonderfull force was his wisdom, which was able to compasse that in short time, which anumber haue diuerlie sought for, and could neuer hitherto obtaine. *¶* Thus: Such is the force of Nature which seldome wee doe see is euer chaunged by anie colours. Much haue they forsaken that haue cast all from themselves. It is commonlie the conclusion or making vp of a discourse or sentence by some pithy manner of speaking. As if a man shoulde inueigh against drunkenesse, hee might thus conclude, Hee nowe that thinketh it parcell of humanity, by thrusting on of many cuppes to driue his friend into drunkenesse, let him also thinke it kindnes, by a venemous confection giuen, to driue him in to madnesse.

*Expositio*, or *enumeratio*, when many reasons of auerment being numbred together, wee make a consutation of them, each one in particular, as thus: The goods in question being alleadged to be mine, it is requisite you proue, either that you had them by chance that you haue long held or enioied them, that you bought them with your money or otherwise that by some gift you came to them, or lastly, in succession that you haue obtained them. That you had them by chance it cannot be, for they were not lost from my keeping. Long haue you not held them, for they were alwaies till this in mine owne possession. It is plaine you neuer bought them, for you paid me no mony for them. By gift you could not haue the, for the right was in me to giue them. The succession must be void, for my selfe am yet liuing. It remaineth then if you keep them, that liuing you do cast me out of mine own possession. This chiesly appertaineth to the Judiciall Epistles in the State Coniecturall.

*Commeratio*, when matters diuerlie enlarged, are yet straid upon and lastlie brought into one short conclusion, whereby the reasons are



are made more weightie, and of the greater efficacy, as thus. What will you make of this man, whome yee seeke in this maner to set free, you see he is a man prodigall of his owne fame, and a lier in waite for others credits, one full of guile, intemperate, rayling, proud and ambitious, to his parents most wicked, ingratfull to his freinds hated of his owne kinlinen, stubborne to his superiours, insolent with his equals, to his inferiours cruell, and finally to all persons whatsoeuer a creature most intolerable.

*Sententia*, A recitall of some graue matter by way of a notable saying or sentence, either by common custome admitted, or by some authour deliuered, examples whercof are plentifully to be seen in my Epistles.

*Exusciatio*, A prouocation or stirring vp of others to the praise or dislike of a thing, as thus: What one is hee of so slender or contemptible a spirit among vs, or who of all our Nation woulde bee counted so enuious, as vpon so great and large a desert had by a man so woorthie, woulde not willingly render vnto him all honour and due commendation? Likewise of the contrary for discipline. Doth it not abhorre you to heare and vnderstand of a rabble of so great and vnaccustomed lewdnesse, a man euery way so vile, to goe thus freely vnpunished? Surely I doe thinke no honest minde but would be of this opinion, that of al creatures liuing he were most worthie to be extirped.

*Omissio*, The figure of resemblance or similitude, whereby we resemble one thing to another, as thus: Like as they greatly doe offend, who going to a publike well, whence all a whole city hath their water, do infect the same with a most deadly poyson: Euen so do they most wickedly merit of the common weale, who deprauing the mind of a Prince, do lade and frequent the same with most mischeiuous counsels. Or thus: Is it seene that men at the blast or byting of a Viper, do shrink, and forthwith do run for a medicine: How much more ought they then, for the auoiding of a most horrible shame the infamous sting whereof is far worse then all other poysons, to run to a remedie?

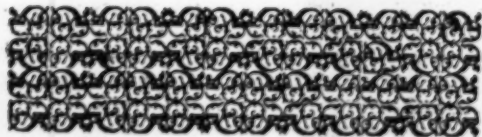
*Icon*, An image or artificial description of that we mean to deliuer, as if in setting forth our most gracious Soueraign, we should say, that goddesse like adorned with high aspects, or stately grace & maiestie diuine. In chariot deckt with princely ornaments she issued forth, &c.

**D:** thus, laying out the dreadfulnes of warre, Fierce and vntamed warre with eies sparkling as the flaming fire, whose face caried in it selfe a terrour to the lookers on, and his countenance was as it were a present death. His gesture was as the furious assault of a Lion, and his mouth as a deuouring pitto swallow the blood of multitudes. Armed he was with fire, with famine, & with sword, crying reuengement on the world, and persecuting all nations with a ceaselesse dread.

*Paradigma*, a manner of exhorting or withdrawing by example, as to say, the Elephants engender not, but in places most remote, and any that by chance do see them in that time they kill. How much more then behooueth that betweene those of reason, a shamefastnes be included in executing that action. **D:** thus, the nature of the Dolphin is not to suffer the young one of her kinde to straggle vndefenced, such care haue they of their frie: How much more befeeming is it, that our procreatio which are men, should not be suffered to run at random without either guide or controlment.

*Paroensis*, or *Digressio*, a speech beside the matter in present spoken on, as to say, But here let me remember vnto you something of the deserts and eternized memorie of your worthie and most vertuous Parents. **D:** thus: giue me leaue a little to digresse from this purpose, to the ende that by laying out of something yet vnspoken of, I may the better wade into the rest.

FINIS.



## Of the parts, place and Office of a Secretorie.



Considering how many woorthie and excellent men, not onely in our present age, but in many yeares before vs haue liued, none of all which (though questionlesse furnished with verie great abilitie) haue to my certaine knowledg, euer written ought in our

English tongue, touching this title: It may seeme questionable, how I the most disfurnished of many others, and subiect thereby to the insight and correction of all others durst take vpon mee to discourse thereupon, weighing with my selfe the subiect I take in hand, to be of speciall qualitie, and to none so much fitting as to those that be greatest learned, best aduised, discreetest governed, and woorthiest ruled, to treat vpon. Nor doe my selfe by such presumption of mine, deme the same to be of lesse moment then it is. Howbeit, as one tied by a former promise, in that my first edition of this present Methode of Epistles, haue now taken vpon me (as you see) to write thereupon.

Trueth it is, that as I am none of those that may vaunt my selfe of any furniture sufficient to so speciall an end & purpose, yet haue I not bene in some time of the yeares I haue spent altogether excluded from any fauour or tast thereof at all. Neither haue I wholly spent the seasons I haue carled, so vainely, but that at one time or other I haue (not without some considerate aduerting) eyed the demeanours, issues, and dispositions of sundry humors, by insight whereinto, and some prouise made of that which my selfe haue practised in place of seruice, I am bold in this onely discourse, to aduenture the seruimance of that I haue promised.

In the discouerie whereof, my minde is not, nor shall be to prescribe vnto any one, but to deliuer what in mine owne opinion; I haue coniectured to be meetest in such a person. Well regarding the number of those who enabled by farre better skill, or guided by experience, and their owne proper vertue, can both search and waide further therein, then my poore abilitie may any wayes looke into.

for which my purpose is, and shall be in this present discourse, only to set forth unto such, whose twopenned yeare, for want of decrement, haue not yet made them apt vnto so speciall a being, and qualitie: what in my playne conceit, vnto the place and office of such a one, meete and fit to be a Secretorie, may be thought most consonant and worthie.

To the accomplishment whercof, as the best and meetest induction to such a matter, it shall not bee to slender purpose, to speake first of the name thercof, and to sift out by what mane the partie seruing in such a place, had the originall title to be called a Secretorie. You shall then vnderstande, that as mee seemeth, by speciall reason and iudgement, this name Secretorie, imposing therein as it doth action of great consequence, both beare in it matter of more circumstance, then by euery one is considered, and by howe much the more honourable the place of attendance is, where such a one doth serue, by so much the more becometh the partie called vnto such seruice, be a man choise and of worthie estimate, habilitie and iudgement. So then am I not of opinion of the multitude, who holde that the prayseable endeavour or abilitie of well writing or ordering the pen, is the matter that maketh the Secretorie, (albeit the vse hereof is not the least part of many other things incident to the same office) but that carying with it selfe a purpose of much weightier effect, the person thereunto named was as a deriuatiue from that which containeth the cheifest title of credite, and place of greatest assurance that may be reposed, in respect of the affinitie they both haue of trust and fidelitie, each with the other, by great conceit and discretion, tearmed to be a Secretorie.

And albeit there happily may be opinions some wayes contrarying vnto this my present deliuerie, touching the originall of this title: yet standing directly assured that they all being laid together, must of necessitie conclude on the very Secresie, trust, and regard, specially imposed on him who beareth the same title: I will boldly for this cause define, that in respect of such Secresie, trust and assurance required at the handes of him who serueth in such place, the name was first giuen to be called a Secretorie, and that by the Etymologie of the verie word it selfe, sounding in true coniecture, *quasi custos, or conseruator secreti sibi commissi*, a keeper or conseruer

conseruer of the secret vnto him committed.

By this reason we doe call the most secreete place in the house appropriate vnto our owne private stuties, and wherein wee repose and deliberate by deepe consideration of all our weightiest affaires, a Closet, in true intendment and meaning, a place where our dealings of importance are shut vp, a roome proper and peculiar to our selues. And whereas in to each other place of the house it is ordinary for euery neere attendant about vs to haue access: in this place wee doe solitary and alone shut vp our selues, of this wee keepe the key our selues, and the vse thereof alone doe onely appropriate vnto our selues.

And if we should run but into the nature of things secret, & consider by the name, what to such a matter is required, wee shall find that of it owne selfe it chalengeth so much, whereby with three things most speciallly it is saide to bee fortified, viz, with couertnes that it be closely kept from the eyes, eares or vnderstanding of others: Safety, that securely it bee retained, and laid vp, both with choise respect and tendering: Assurance, that by no mistake, negligence, or defect of the party hauing charge of such a secreete, it may turne to a prejudice.

Thus then by concurrence of these, it appareth that vnto euery secreete there is required a Closet, and the proper vse of that Closet, is onely for the couertnesse, safetie and assurance of the secreete: all which considered, let vs now see, if you will, what analogie or proportion they haue with our Secretorie.

It hath bene alreadye before alleadged, that by the very etimologie of the word it selfe, both Name and Office in one, doe conclude vpon secrecie: If so, then in respect of the couertnesse safetie and assurance in him reposed, and not otherwise, the party seruing in such place may bee called a Secretorie. The Closet in euery house, as it is a reposesment of secrets, so is it onely (as I saide before) at the owners, and no others commandement: The Secretorie, as hee is a keeper and conseruer of secrets, so is hee by his Title or Qualitie, and by none other to bee directed. To a Closet, there belongeth properly, a doore, a locke, and a key: to a Secretorie, there appertaineth incidently, Honesty, Care, and Fidelitie.

And

And for asmuch as by the concurrence of these twaine, both Name and office doe serve in vsage and account to bee of so great waightinesse, & that our Secretorie, as well in title, as place standeth by such declaration, & byntlie tied vnto so strict an obseruance: let vs now a little further enter into the function & place hee beareth in such kinde of service, and consider that being in one condition a Seruant, hee is at the pleasure and appointment of another to bee commanded: and being in a second respect as a Friend hee is charitie to haue in estimate, the state, honor, reputation and being of him whome he serueth.

Touching the first of these, in that he is (I meane) a Seruant, it is to bee intended, that ther vnto belongeth a Superiour, by whose absolute direction, his actions of service, are to bee ordered and commaunded. And not withstanding the reputation, credit and estate of being, to him giuen and allowed by his Lord or Maister, hee is yet to consider, that the weight and summe thereof accrueeth from his onely fauor, countenance, and good opinion, and that by how much the more, hee liberallie and of an honorable minde affordeth vnto him the respects thereof, by so much the more seriously ought hee by all possible endeouours of service and industrie, as farre forth as in him is, to studie to conserue and by holde the same.

And here in seemeth it not fruitlesse to appose vnto such a ones remembrance, some part of the considerations pertinent and annexed to the state of Seruant, and what dependancie in common reckoning resteth betwene him, who beareth in this way the authority and rule of a Maister, and the other, who in account that hee is to bee commanded, carrieth a manner of subiection to that partie, who for the time of such service, is at his hands to bee reuerenced and obeyed.

In regard of which, wee are to see, that by the title and prerogative which euerie maister hath generallie ouer his Seruant, there is a certaine kinde of duty, where with each one that serueth is strained to his obeyance. There is also by that very name of Seruant a kinde of fidelity and trust required, more speciall then that betwene the sonne and the father, and that of so great efficacy, as whereon (peraduenture) may rest not alonely the disposition of the goods, estate, & principall affairs, but also oftentimes & life, hazard

or binding of the person of his said master

A Son cannot be said to owe fidelity to his parents, for which cause there is also no breach of trust in him to be imposed. If hee deale contrary to the condition of a sonne, the bond by which hee is straitned proceedeth of nature, and so are his actions accordingly held for unkind, or unnaturall. But the seruant not linked by nature, is tied in trust, and by contrarying of such trust, or not performing thereof, is held treacherous or unfaithfull. Besides, so great a predomination hath this name of fidelitie in the hearts of a number, that many haue refused to commit themselves in times of hazard to their Children, but rather haue relied themselves wholly on the assurance of their seruant.

And howbeit, most certaine it is, that Nature wonderfullie swaith many times in her proper features, yet in this case hath shee commonly lesse efficacie then in any others. For as a current of water loseth his power in being turned backward, from his straightned course, but hath a quick passage in the way that it holdeth: so is Nature in this action of parents and children, which running forwards from issue to issue, hath mighty operation, but when it should be returned backward, hath seldom any power at all.

Contrarywise, whether it be the honesty of the name that lea-  
deth it, or the common reputation that each faithfull usage carrieth in the eares of good men, or a serueny of affection, linked properly to the place where any trust is reposed, I will not now dispute upon, but questionlesse, of so chary regards hath fidelitie alwaies bene accounted, as immediately upon the name of a seruant taken, it seemeth not alone to be vniu the selfe title appropriate, but it is in a manner by the proper allowance thereunto giuen severally exacted.

Now, albeit this kind of exaction and charge, seemeth in the delitory thereof to be indeed very great, yet when hee that serueth hath performed all that in such case is to be required: he can not so; this or that alledge, that hee hath effected any more then therein; so by the very loyalty of a seruant hee was employed, nor can hee rightly or properly affirme, that by any extraordinary respect more then hee ought, hee hath accomplished the same. For that in things whereunto a man is bounde, there can be no gra-  
tuitie



tuitie opposed, but where a man aboue that hee is charged hath further endeuoured, or moze worthilie attained, therein of trothe and not other wise, shineth the greatest praise and gloze vnto him that maie be.

For this cause then doe I say of our Secretorie, that as hee is in one degre in place of a seruant, so is hee in another degre in place of a friend. A seruant, meanelie trained in some Mechanicall Science, sheweth fidelitie to his Maister, in an vpright dealing and disposition of his wares or goodes. Another in like sort hauing the receite of his Maisters reuenues, becometh a faithfull dispenser in his accountes and reckonings. Some on the other side haue asmuch or the like fidelitie in keeping of counsels. Others againe by a termed zeale vnto their masters, haue in recognizing their fidelitie died willingly for their fauours.

Of all these sortes of Fidelitie, the last as I am sure it hath lesse seeming of credence or supposition of troth in common beleueing then any of the others. so is it (you will grant mee) the most assured and most mouing pittie, praise and commendation, in all reckoning aboue anie of the others. And that such are and haue beene, I could recite vnto you sundry remembrances, and one but of late yeares, that in very sufficient knowledge fell out to be effected, and thus was the circumstance, as my vnderstanding could beare it.

When sir Iohn of Desmond in Ireland, some number of yeares passed, of a rebellious and cruell minde to the state there being, and principally to her Maestie, had solemnly conspired and most tyrannously swozne the death and destruction of all English men in his Countrey, there happened one Henry Dauid an English Gentleman to lie, at that very bloudie pretended season, in the house of the late Knight, and for two causes of him was thought entirly to bee fauored, the one in respect that hee was his Christian Gossip, as they there terme it (a linke strong enough to haue purchased fauour in that Countrey, had it not beene with a most bloudie tyrant) the other, in that hee was a Gentleman both courteous, bountifull and valiant.

This Maister Dauid had at that time onely an Irish boy attendant vpon him, the time conspired for this murder was at mid night

night, when all men careleslie were sleeping. About the watch whereof, sir Iohn and his companie entering the Chamber of master Dauill, wakened him from sleepe, opened the conspiracie, and willed him to prepare him to his lot, assuring him that were it not he had without exception vowed in his heart, and sworn the death of all English men, he could desirously, aswell for that he was his Christian Gossip, as for other loue he ought him, haue suffered his life, but all being appoynted to die, he must go with the rest.

The boy hauing receiued into his eares the sound of his masters death, and therewith sundrie menacing strokes seeing ready to be proffered, stirred (no question) by a most zealous Fidelitie, clasped on his masters bycast, and with such slender resistance as hee coulde, did beare off the blowes, receiued vpon his owne bodie diuers and sundrie wounds, and doe what they coulde, no one coulde pull or remoue him from thence, till fretting rage kindled in these mercilesse creatures, made them kill the Boy vpon his master, and his Maister vnder the Boy, both at one instant together.

The memorie of this acte, as it is most pittifull in rehearfall, so will it of a number be thought very strange. If any Fidelitie, hang by seruencie beene accounted off, this you will iudge of any others, ought cheiflie to be embraced. But yet not this, nor any of the residue of those partes of Fidelitie by mee already deliuered are such, as in this place I hold me to be pursued. For howbeit the seruice of our Secretorie is properly by it selfe with all assurance to be caried, yet doe we not place him in so meane a degree as that by corruption of coine, hee might bee held for distrustful nor on the other side would we haue him of iudgement so distrustful, but that touching the difference of counsels, or tender of his life, he should make a decernment.

In this Boy voluntarily as hee did, in the very weakenesse of his yeares, to seeke by death his Maisters safegarde, was no doubt a thing woorthily to be admired. But in manifestation of so great loue, and testimonie of so loyal affection, had hee bene by yeares more enabled, it would haue bene thought very fondly of to haue done it, without thereby his Maisters death might haue bene reuenged, or his life preserved: As to what end is Fidelitie applied, or what vse at all in reckoning, remaineth there

there of it.

By discretion to discern, by vertue to iudge, and by wiidome to resolute, how and which way the efficacie and assurance of all trust and fidelitie ought to be caried, is a thing manifest in all reputation principally to be obserued. How can there otherwise appeare any worthinesse, if affections sozt to bee equall, or what distinguishment may there bee of spirits when mens iudgements are common.

George Castrioth, surnamed Scanderbeg, the terrour while hee liued, and onely man able to confound the Turkish forces, during his infancie, hauing bin trained by with Amurath father to Mahomet the second Emperour of the Turkes (soz that in the conquest of Epirus by the same Amurath, the father of Scanderbeg, being slaine, and his Signory subdued vnto the Turke, hee was then with others led away into Turkey a captiue.) When hee arrived to manly yeares, and serued with great fortune and valour the sayde Amurath in his warres: it happened that being in one great battell as generall of the Turkish Armie against the Christians, and fighting against Hungarie, a remorse of conscience tooke him, in that hee being the sonne of a Christian Prince, professed in Christianitie, and bowed to God, shoulde so wickedly become the confusion of his brethren, and war against Christ and his kingdom.

And albeit he was neuer vnforsunate in any fight, and at that time likeliest of all other to attaine the victorie, yet regarding the state and manner of the conquest, he faintingly withdrew, and with great discouragement vnto his people, gaue powder vnto the enemy to be at that time a conquerour. Which done, himselfe with a few chiefe and principall persons his associates, tooke themselves together in flight.

In this company, was a noble Gentleman, wise in behauiour, faithfull in counsell, and secret in trust, at that time Secretorie and of counsell to the great Turke. The place of their residence serving well to the purpose, him Scanderbeg (being of the others assured) tooke onely in hand to acquaint with his enterprize. And sozasmuch as his credence with the sayde Amurath was such, as in the repose of his troth, rested both Signet, and warrant sufficient, to put sozwarde whatsoever direction or commaund in anie  
the

the Turkish signories, vpon paine of death to be obeyed, Scanderbeg declaring his wearisomnesse of captiuitie and seruage, desire to visite his kingdome, and liking after that to liue at libertie a christian and there withall how often the Turke had promised to restore him and yet still brake with him, emioyned the Secretorie to write letters of command in the Turkes name, to the Deputie or rulers of his fathers kingdome, that as their lawfull Prince and gouernour they should then at that instant without moze delay receive him, and thence both renounce and put from them their wonted charge and authoritie.

And albeit the power of Scanderbeg was in that place great, and the Secretorie nothing misdoubted at all his resolution, yet he feared too much to contradict him in the same, knowing also that if he assented to that demaund, hauing yet libertie to depart, he might timely inough aduertize the Turke to the prevention: yet vnto he neuertheless so many effectual speeches as for the present he could, to dissuade him: which not preuayling, hee assented at last for feare, and wrote as he required him.

The Letters orderly signed and sealed, as to the importance belonged, Scanderbeg knowing the great wisdom, fidelity and counsell of the Secretorie, thought it now a matter of no small worth, if by any facility hee could win him also into his company, to passe in the same iourney, or otherwise if hee refused, then deemed he fit that he should not returne aliue, to carry news to the Turke of his determined iourney. And therefore first with as many kinde entreaties and offers of all honour, fauour, estimate, and aduancement that could be, he assayed him, hee proposed also the expectation of his owne fortune, valour, power and strength of the euermouing God whom hee serued, that was able to defende them, and all possible meanes that other wise could be deuised to moue him. But none of these in fine preuailing, hee lastly set before his eye, that vpon such refusal, hee for his owne best assurance must be enforced to kill him.

Which manner of speech, albeit moued in the Secretorie diuers alterations, yet chose he as the most honestest part, no waies to defraude the trust in him reposed, especially by assistance in his owne person thereunto giuen. And seeing he could by no meanes escape with life, aduised suddenly rather to die in the hands of

Scanderbeg for that hee had alreadie done, then in so manifest an action of disloyalty, to be found a principall actor of treason against his Lord and maister.

Great is the linke of Vertue whereby the mindes of men singular are many waies bound, neither falleth it out in those of weak spirit and capacity to become partakers of the prayle due vnto so high and honored excellencie. To men basely conceited, there is neither respect of troth, loue, honoꝝ, duty, oꝝ other matter whatsoeuer, whereby to dyaue them from a sensuall appetite oꝝ carnall desire of their owne liuing, safetie and commoditie: But to those who are the swayne schollers to vertue, to whom true gloꝝy is of price, who sely haue in estimats to make choyce of thinges woꝝthy: In these it soꝝteth to be a shame, what others reckon for laud: to them a pꝛejudice, what many hold for gaine, they contemning by a sole vertue and discreete choyce of the mind, what is besides oꝝ lesse then that which accoꝝdeth to the true honoꝝ and reputation of well deseruing, cannot content themselues to liue where their credit richly despise wealth, where honour is to be pursued, neglect reputation, where loyalty is not entertayned, and expect no fidelitie where consequently the effects of an honest and woꝝthy minde, are not principally to be carried.

As then, by what vse soeuer applied, I do in al things commend Fidelitie and Trust to be perfoꝝmed where by distrustnesse it is challenged: so nowe doe I in the carriage of this our Secreterie, soꝝt him soꝝth properly from the residue by a difference, for where in persons of lesse conceite, and lower respect, some vices are commendable, in him they are to be presumed, as no waies to be doubted of: neither is it to be expected, y the mould of such a one should be so subiect to imperfections, as that in common and meane actions hee should thinke to bee prayled: seeing that where any breach of those parts in men lower conceited might bee found, it would in them be held as in comparison a thing no moꝝe then might be doubted, but in him would it turne to a most vituperable basenes, with such intendments to be spotted.

And as I thus sequester him from the ordinary vñage of what held to be liked, so doe I againe dyaue in him a speciall choyce, of thinges high, and woꝝthy beſeeming, aboue others (lesse considerate) in all things to bee carried, and wherein the summe of his fidelitie

delitie shall onelie bee required. For seeing that by reason of the place wherein hee standeth of imployment, by reason of his supposed education, birth, qualitie, or other discernment, by reason of the waight, moze then of common trust, in him diuersly imposed, hee seemeth to be a man euerie way proportionate to a farre other end and purpose, then of euerie ordinarie attendant is commonlie required, it must needs then be of such a one coniectured, that by far greater skill and measure he be in euery of his actions demeaned, that with much greater modestie, care, respect, consideration and integrity, hee doe by such meanes temper all his outward and inward behauiours, and iudgements, as being himselfe in reputation a Gentleman, and conuersing among such as haue discretion to deeme of a Gentleman, hee may least of all be touched with anie thing, that lesseneth or ill becometh anie part of that, which principlie may appertaine to a Gentleman.

And whereas in anie other attendant it is a matter praise woorthie, to be beautified or aduanced by some one or other speciall vertue or qualitie, in him it is of necessitie, who by how much the moze neerer hee is in frequentation of anie honozable place or calling, by so much the moze needefull is it, that hee be accordingly furnished therewith in familie and laudable sort, to enter and approach the same. And as in the seruice of euery one whatsoeuer, it is specially required, to be endued with all parts of dutifull attendance and loyalty: so is it for him to excell, and be different, because in his imployment, trust and otherwise, there is created at his handes a far greater scope and efficacie, then therewith anie other seemeth to be charged by anie proportion or qualitie.

By this measure now of Fidelitie, trust or loyall credit of a seruant, in which place our Secretorie; as you see standeth bounden by the first degree of his seruice, it maie secondlie be coniectured, in what respectiue estate hee ought for the residue of that which to his attendance appertaineth, be accounted a Friend. The limits of Friendship (as it might be objected) are streight, and there can be no friend where an inequality remaineth. Twixt the partie commaunded and him that commaundeth, there is no societie, and therefore no Friendship where resteth a Superioritie. But I say and affirme, that if it be true, that the summe of all Friendship taketh his originall of loue, and that the true de-

monstration of loue groweth by asympathie of affections, of which affections Vertue is sayd to be the whole and simple ground, then may this sympathie of affections so grounded on vertue as aforesaid, be turned into loue, notwithstanding the inequality of estate or condition whereby a man vertuoullie disposed, being seruant to such a one who is honourable inclined, may in that place of seruice in which hee continueth, bee reputed in proceſſe of time to become as a friend

But if wee shall goe to the true definition of friendship, you will then saie, that this friendship so called and reputed among men, as it is a sympathie of affections firmelie knitted together, so is it such a knitting, as wherein what the one coureteth, the other desireth, in respect whereof worlds and life, and all are not desirable, but despised. I would not here bee taken, that of any sorts of people that run into all or a number of these like effects, without exception of qualitie, I intend, that they therefore were also to beare the name of friends,, for so men vtterly vicious and lewdly giuen, consorting in wickednes, and other base exercises, in which each spendeth his life, or desperatlie dieth one for another, might bee reputed as friends, I haue no such meaning, nor is my intent herein to so generall a purpose. But speaking of friendship, I onely deale with such, whose actions and sincere desires haue in vertue highest preeminence, for these, not by aduerture, but by a deliberate counsell and choise regard speciallie had, of things valuable and woorthy, do accomplish their affects by a most honourable purpose.

To this then I answer, that if the weight of friendship, so consisteth in a sympathie of affection, knitting of hearts, coniecting and thers good, and despising all that maie be gained, in respect of the partie befriended: why maie not our Secretorie as well as anie other merit neuerthelesse in this place of seruice at the handes of his L. or master, the name of a Friend? Why should he not therein as well as anie other haue that power in him planted, whereby to become a Friend? Touching the equalitie of affections, though it is still laid downe that therein ought to bee no difference, and the commander and the commanded, doe yet alwaies make a discordance: I maie neuerthelesse thus much beleeue thereof, that by all common likelihood it is assuredlie to be coniectured, that no one personage of estate, laieth choise vpon such a one to serue so nere about him, and to be in place of so great trust as appertaineth to a man



of that reckoning, but ere hee long haue vsed him, he bindeth nro him at least some good part of his affection. For howe can it other wise bee thought, but that our Secretorie breeing one euerie way so waightilie to bee employed as hee is, partaking as he doth with so manie causes of importance, and undiscovered secrets and counsels, standing as hee must vpon so nere attendance, as hee that is almost (as occasion serueth) euerie minute of an honre to be vsed but that to his L. or Passer, hee must of necessitie bee very chary, and at the least wise more particularlie then many others, by a great deale to bee beloned.

Hee then thus finding in so noble a place, so honourable an account, our Secretorie being as hee ought to be, a man of vertue, & worth, cannot chose on the other side, but frame his vtmost thoughts correspondant in all things to those particular fauours, his conuersing, his neerenesse and attendance, turneth then to an affection, and this heated by the daile increase of his Lord or maisters liking towarde him, groweth thence to a seruencie, and so each vertue kindled by the others Grace maketh at last a coniunction, which by the multitude of fauours rising from the one, and a thank full compensation alwayes procured in the other, groweth in the end to a sympathie vnseparable, and thereby by all intendment concludeth a most perfect uniting.

Panutius, the faithfull Secretorie and counsellour to the great Emperour and Philosopher surnamed Aurelius, for the high wisdom fidelitie, and counsell by him in all his seruices continued towards the Prince during his life time, and euen to the verie entrance of his graue, deserued before many others, (secrete also in aduice to the said Emperour) to be termed and called by the name of a friend. Insomuch as hee onelie daring to speake plainlie, what in others iudgements might seeme to be offensive, and to perswade faithfullie, what hee saw most agreeing to the present extremitie made the Emperour pronounce himselfe fortunate, to haue nourished one so discrete in his Pallace, and most blessed of all, in that when each failed him in his dying, hee onely was found assured vn to him among all that were liuing.

In this friendlie knot of loue, and that of seruile command, remaineth a most notable difference, especiallie for this matter of trust and fidelitie, required in seruice, for, *quem tuum odernus* whom

## Of the parts, place and.

whom men feare they hate : well may they fo; fashions take please, but this sound kinde of affection is often far from their thought, And yet that there may bee an awed reuerence, aswell in looe as in feare, who doubteth it, yea and that rather far more eured and effectuall then the other. Fo; where this grounded Loue by vertue once straictly confirmed, the humilitie and gentlenesse of the minde is it immediatlie that afterwarde directeth the thoughtes, wee then doe gladlie honour the more, by holwe much the willinger wee desire to serue, and more firmelie obeye, by holwe much the more entirelie wee stande to bee sanozed. This friendlie Fidelitie, not byged o; constrained by soueraign command, but of a zeale to well-doing voluntarily embraced, leadeth the reputation and estimate of our Secretary to bee receiued as a friend.

As of Fidelity, besides Credit of counsell and riches there are sundrie other branches, and diuers deserued partes that seriously may bee commended, so are there of Friendship. The association of both twaine, combineth and knitteth together all other perfections. Which granted, vndoubtedlie must the partie frequenting so great a place of service, proue then to bee a person of right speciall commendation, of answerable vertue, and of noted discretion. Fo; that in doing service to his Lorde o; maister, it seemeth a matter incident to his accompt, and to the better effecting the name of a friend, that in causes ygent and needfull, he bee not vnpurueyed in his owne person, wherewith discretlie, as occasion serueth, both to aduise and counsell (the very efficient matter where, in his enabled discretion may with greatest singularitie bee performed) the assurance whereof, by credit of most memoizable antiquities, hath not onlie framed that of loyall seruantes, such haue bin entertained as faithfull friendes, but also hath not bene slender occasion manie times, to the ppreuention of sundrie behement and dangerous mischiefs.

To accompanie the troubles, miseries, calamities and infortunities of him to whome we are this waies, o; that waies in our service linked o; beholding o; to beare willingly, and with a sufferable mind fo; his sake, whatsoeuer in declaration of our vertue seemeth to an honest disposition, to bee either incident o; appertaining, no man verily denieth, but that they are assured and notable demonstrations of a verie exquisite performance. But what of that

that: the property and excellencie of this vertue is not therefore alwayes in that one onely sort to bee caried, neither with the greatest estimate and commendation that therunto is appropriate, is the worthinesse herof wholly to be commended,

To prevent mischeifs sometimes, and by a warie foresight and care had of the honor and reputation of our commaunder, to sence (if made be) the same by a politicke deuise, without prejudice, from any touch of disgrace or dishonour, to disswade or behozt faithfully, from things impeaching or offensive to their estates or nobilitie to reueale the hurt they know not, or causes important whereunto they are nothing pryncipall, to counsaile deuoyd of flattery, and to oppose the good that least harmeth, and the euill that hath narrow remedy: these things as in their seuerall considerations, they can as sufficiently as any others declare a man to be endued, both with rare knowledge, and right excellent vertue, so who doubteth, but that the most number of them all, weigheth as deeply as any other in cause of Fidelity. And yet if any more special liking in one thing then other be to be attributed, where commonly men doe seeme to haue generally wel deserved, then of necessity must the same greatly rather ensue where euils most prejudicing are soyleane and auoided by politick wisdom, then where vnaduisably they are entred in to, carrying in their bosomes, either extreme hazard or inuitable vndoing.

Such is the felicitie that the master or Lorde receiveth neuer more of such a seruant, in the chary affection and regard of whom aspying hymself assuredly, he findeth he is not alone a commaunder of his outward actions, but the disposer of his very thoughts, yea he is the Soueraigne of all his desires, in whose bosome he holdeth the repose of his safety to be far more precious, then either estate, liuing, or advancement, whercof men earthly minded are for the most part desirous.

Of all the abuses that haue bene or at this day remaineth in the attendance of honorable personages, there is no euill so secret or pernicious, as is the venome of flattery, the covert searing whereof, in men of all ages, humors, qualities and complexions, hath for the most part taken so vehement and deepe impression, as it seemeth almost irreparable in the greatest sortes and numbers of persons to be auoyded. The ballance of this vainie clau-

back is smooth, the entrance pleasing, the progression subtil, the continuance forcible, but the ende falleth out euermore to bee deceitfull.

Men infected with this kinde of scurrility, and basenesse of condition, being in proper designments Curri-fauors of the world, it is no maruell if hauing in common request, al the w<sup>e</sup>s possible of grasped and sound deuicemours, they slide many times into the opinions of the most notable and worthiest, for they haue learned by art to acquaint themselues at the first with all sorts of humors & fashions, and being of their owne dispositions so placable as they bee in all things, it is with them a manner of sacriledge, to bee found slacke or contrarious in any thing, *Dicunt?* say they, *Dico*, *aiunt?* *aio*. Finally, resolving trustily to deale no way, they deuise how it may be possible to frame themselues euery way.

These and such as these impugning the plaine and simple drifts of honest meaning, haue alwayes a face of bzaile, wherewith to shoue so; ward, and to forestall what by the shamefast entendment of any other, seemeth bashfully to bee pursued, they are still pressing on, and euermore sliding, but if they once get handfast, or happily be after strained from the hope of that they would, their loue then and attendance immediately thereupon die at one instant together.

Iniurious mee seemeth and too too perillous is the approaching of these priuate whisperers, whose inward conuersation, as in the verie first conceit and discouerie thereof, it appeareth vnto a man vertuously giuen, to be altogether odious, so vnto him that intendeth purcly of himselfe, they are in the seruices of Noble men euermore most thwarting and malicious, inasmuch as if such a one stayed with benefite, would neuer so faithfully, simply and truly endeavour himselfe by all parts of dutifull care and loyalty, hee shall yet neuer want of those peruerse creepers, that by one cautious suppose or other, wil still be before hand, wherewith if it be possible to disgrace him utterly.

That these and such other actions of bility, commonly handled, as they are in honorable places, do become oftentimes barres to good meaning, and stumbling blockes to plaine dealing, there needeth (as I thinke) at this present very small question, whether would I be so misled, as to deeme that there wanteth either insight

insight or iudgment in many noble personages to discerns them, for they are discerned, and oftentimes spurned at; I know it right well, but what of that? This beeing also a common practise and occupation of the worlde, smoothly to slide through all things and to meane truely in nothing, it is no maruell if by the tw double diligence of such men, some one or other happen now and then to bee deceiued.

But for so much as it is of necessitie, that every honorable estate must and ought to be serued and that where a multitude good are in attendance, there enueth commonly to be among them some few that are euill, either of an annered propinquitie or opposition of good and bad, vertue and vice, emulating or rather enuying as we see the dayly progression each of the other, or else for that the worlde something addicted to peruerse manners, sendeth forth oftentimes such snips of her substance, as becomie monstrous disturbers of euery honest endeuor. It shall notwithstanding becoue him whatsoeuer, whose end and expectation stretcheth to the sole desert, that of euery laudable purpose is rightly to be attained, either in abstaining from any occasion of blemish to his vertue that may happen, to resolute with himselfe neuer to serue at all, or seruing, at the least wise so to arme his conceiptes for all maner of such like disgraces as that hee may content himselfe in that beeing but truely censured as hee ought, the ende of his determinations are certainly to bee adiudged honest, albeit his ill hap perchance such, as thereby he attaine neither liking nor preferment or if either he stand in present, or be in possibility to attaine same, then not to be discouraged in the honest prosecution thereof, by any practise or enuie whatsoeuer, resting in himselfe firmly assured, that time or the true discernment of him whom hee serueth, shall at length yelde scope to that, whereunto by true degrees of vertue he sought to haue aspired.

And seeing that in all causes of zeale and loue, where the minde is tied by an entire desire and care of well doing, to him whome once in conceipt it seemeth to growe chary ouer, the force thereof seldome or neuer passeth lightly at the first, without some blocke or other layd before it, whereby to hinder or discourage the proceedinge alreadie determined, and that so farre forth as one while a man supposing the fidelitie of his service might at a time bee fully effected

effected and discharged in the requisite delivery of some present advice and counsell, yet terrified perchance, or otherwise dissuaded with the resolution, mightinesse, or nobility of his L. or Maister, or fearing to be argued of presumption, or else in setting downe the desire he hath of safeguard unkindly to bee mistaken, It shall not therefore bee consonant to this our Secretories place of service thereupon immediately to become silent, or so to suffer the will which himselfe clearly seeth, to passe vnregarded, especially when the case is either twaightie, or necerly otherwise concerneth his nobilitie whom he serveth, so that should he by a kind of Pusillanimie, become guiltie of the worse occasion, how great soever the same should happen, which sometimes lying in his credit or counsell, to haue impugned, he of a weake disposition abstained neuertheless to be prevented. And yet is it not (needs must I say and confesse) a matter altogether vntried, that men baine gloriouslie minded, or arrogantly otherwise intending of their owne proper seruices, notoriously oftentimes do fall into this vaine of presumption, who pricked on with the credit and fauour to them giuen by their L. or Maister, and foolishly conceiuing thereof to lead their thoughts in a string, doe ignorantly or peeuishly thereupon, take in hande many times to direct them in their serious affaires or counsels, and controlling in their inward thoughts whatsoeuer is besides or contrarying to their owne opinions, doe of seruants become sawcie: of men modest, malapert: of aduersers, arrogant: and consequently, running into euery mispision of others, and what else appertaining to a regarde of other mens actions, appeare at length so impertious, as by the sole default of their owne misdemeanours, they are turned at the last quite forth by the elbators.

The defect hereof, so far discrepant as it is, from that steadie kind of government hereby throughout concluded vpon, needeth not I thinke in the framing of this our Secretorie, to be any further forewarned, who by shaking from his owne person any part of the bilitie that in others may seeme cheifly to bee discommended, is herein to be ascertained, that in nothing so greatly can the excellent vertue or condition of any man shine, then in not first committing any action that may appeare vile, or hardly to be borne withall, and next in suppressing so much as in him is, whatsoeuer

soeuer commendation oꝝ liking duile to bee annexed to his oꝛne proper deserving, wherein humility freedd from all manner of base and seruile purposes, shall then sufficientlie instruct him, that curtesie is a vertue lowlinesse a thing annexed vnto gentility, to bee, proud is a vice, to bee contemptuous a filthines, simplicitie is sound deceipt to bee abhoyred, Loyalty a matter in estimation, Flattery to bee held abhominable. I will not here dispute how much excellent and needfull it were vnto their estates, that the nearest attendance of honourable personages, where with men of such vertue and knowledge in this so oft frequented, neither carping at sundry enuonities, would thereby deuise, to draw forth vnto you a man vnmatchable in qualitie, and whercof the world oꝝ arie heauen besides, scarce yeeldeth either shadow oꝝ proprietie, but proposing the worthiest partes, which of euerie one absolutelie are fittest to bee acquired, I doe onely endemour to laie downe no other matter oꝝ ground, then wherewith men that be speciall are at this daie helde to bee endued, and such as in all ages heretofore haue bene thought meetest to be followed.

What should I lade this discourse with numbred examples vnto you of the great estimate and regard of those, who to keep their faiths inuolable to their Loꝛdes, haue some of them bene so zealous of their honours, as foꝛ the safegard thereof, haue by great aduilement made a voluntarie aduenture of their dearest liues some againe with great loue and fauour, entertained and repayed of by their Loꝛdes, and not able in their seruice as they thought during their life times sufficientely to compense the loue and especiall zeale they beare vnto their Honours, haue afterwards vnto their childzen being in great disgrace with the state present, so fully effected the fruits of their wellwishing, as that by the tender accompt, reuerence and loyalty to them proposed, they haue right well declared that not vnto times alone of estate and fortune, when litle regard of such things might bee at their hands expected, their vertues haue bene limited, but chieflie in extremitie and times of want wherein their sundry fruitions, haue bin in most abundant maner supplied. Others likewise charged on the death bed with the secret affaires of their L. to be kept in speciall care and rechoying from the knowledge of other men, could not by multitudes of fauours, by theatnings, oꝝ other large offers whatsoever bee  
to



so farre seduced, ( as when the dead was quite passed and gone out of the world, whereby they needed not at all to haue doubted) they would yet bee led in the least iote of all, to defraud the trust in them reposed, but haue kept the same inuiolable to their vndoubted commendation, and further increase after ward of good liking to a far greater credit.

Infinite are the remembrances that of these, and such like occasions are and haue bene daillie recozded, the multitude whereof for breuity I doe omit. Contenting my selfe that of these two chiefe and principall matters of seruice, I haue thus far forth already in generalitie debated, leauing therfore what els to bee considered therein to the known ability of others, I procede vnto the next part that in the continuance of this discourse was at the first intended. And forsomuch as the exercise of these and such like peculiar vertues end qualities, appertaineth not, as I haue partly before deliuered, vnto men that are of meane spirit, to such as bee naturallie touched with anie bad or vills coereement, capacities that bee insensible or ignozante, such as haue want of education, or whose demeanors are to vertue wholie insufficient. Let vs then moze particularlie if wee will see what maner a one hee ought to be touching his person, habilite, and condition, that to the two things and reputation hereof seemeth a man meetest and most allowable to be chosen a Secretary

For the deliuerie thereof, and the better to finde our Secretary as neere as either may be gessed, or framed, such and none other in deed, as in true and perfect meaning hee ought to bee reputed wee will distinguish the severall considerations and respectes of such a one, in three speciall points sorting to his office, sorte and stile in this place to be considered.

The first shalbe of the person, touching his education or being the second of his conuersation and order of liuing. the thirde of his sufficiencie, by skill, knowledge, and abilitie wherewith to discharge the place of his calling. Formerlie then touching the regard of his person, it is requisite, that hee bee descended of honest familie or parents, the efficacie whereof conduceth not a little to the coniecture of a sound and honest condition: that hee haue also had good education, whereby the minde well disposed is oftentimes framed to verie good purpose. That he be of shape and countenance

tenance proportionable to those required vertues, forsomuch as commonly ensucth, that Nature in producing of all her creatures worketh in them effects answerable to their severall constitutions, as to flowers of most exquisite proportion, theegierth the most excellent saavour: the dog is not shaped like the lion, nor the curte as the Spaniell: the Bennet tree is not as the Crabbe stocke, the one bearing an Apple, wholesome, delicate and pleasing, when it commeth to be tasted: the other puffing forth of the knurres, no other then the sappe of Cleriuyce, when the best of it is inioyed.

By the countenance wee doe further iudge of the qualities and disposition of men, insomuch as the very markes of fauour haue not too many iudgements proued weake discoverers of some peoples good or intowarde conditions, wee haue likewise in euident testimonie, that ill disposed nature confirmed by custom, seldom degenerates from the kind, either whence it is sprung, or wherein it hath long time bene nourished.

To mankind there happeneth in the bodie manie deformities which arising from the defect of Nature, so much as by ill usage of those, who haue had charge ouer them, cannot bee amended, but being produced by Nature, do pretend some one or other notable inconuenience. To beautifie such a shape with vertuous and honoured actions, is bydoubtlesse praysie worthis, but to accord vnto faire lineaments, portraied with exquisite and daintie fauour, a mind corrupt, base, wretched and vile, that of all others is the most greatest and noted deformitie.

Diogenes being of one passing by, rebuked of his preposterous shape, and hard kinde of fauour, answered, I with my vertues doe ornish my shape, but thou with thy lewdnesse disgracest thy fauour.

Touching the iudgement of nature by the outward face, many thinges might be alledged that diuersly haue bene discerned, the matter whereof needing small proue, moze then our owne common experience, I surcease to debate vpon, seeing my meaning is, but out of sundrie apparances to drawe forth the greatest likelihood, and thence to repose a foundation consonant to the module or compasse of this my present intendment. Whely let this be laid down for a certaine, that the finest waie receiue the fairest figure, and purest mettall the brightest colour, the damaske Rose carrieth the  
Sweetest

sweetest saour, and the most pliable part of vertue, is by greatest obseruance planted in the most proportionate feature.

This being then sufficiently spoken of the person, let vs now go to the Conuersation. The Conuersation seemeth vnto me in three points, 01 speciall notes to be considered: that is, in the Qualitie, Disposition and order of companie. Touching his Qualitie, it is requisite, that first and aboue all other, hee be a man sequestred from all kind of pride, arrogancie 01 vaine conceiuing of himselfe, for that the infection of these, are steppes vnto all maner of disorder, contempt, malice, and presumption whatsoeuer. that hee be not litigious in argument, as one vaine lie giuen to contend: that hee be no ordinarie scoffer, 01 frivolous deluder of other mens speeches gestures, reasons, 01 conditions. that he be no quarreller, lew speaker, priuy carper, slanderer, 01 sinister backbiter of other mens actions, 01 laudable in deuours: but contrarie hereunto, that he be in speech gentle, in gesture friendlie, in looks familiar, in talke courteous, in argument not obstinate, but giuing place to better opinions. that gladlie of euery one he doe suppose the best, be readie to excuse infirmities, and to salue imperfections, that in feasting hee become not another Democritus, 01 in carping a Zoilous, that his tongue, eye, and thoughts, be indifferentlie framed to iudge trulie and vnpartiallie of euerie one: that of all things hee abhorre priuate quarels, and open contentions, and as the rocks of Scylla doe eschue of anie one absente sinisterlie to speake, 01 otherwise to enforme against them, for that in these qualities and conditions proportionlie, each one carieth a decernment of that which neereff appertaineth to a Gentleman.

Now touching his disposition, it is exacted at his hands, that hee be not a man gluttonous, 01 that he be not ouer much subiect to drincking, for drunkenness ouercommeth the mind, bulleth the memory, enfeebleth the wits, maketh a man forgetfull of himselfe, the reputation hee beareth, and the companie wherein he sitteth. Wine saith *Ouid*, is the discoverer of secrets, & maketh a man often commit, that which afterwarde turneth to his great prejudice: in losne the regard of a mans selfe, and likewise all others vanissheth, the respect of his credite also and place wherein he serueth: a man giuen much to wine, hath no maisterie ouer himselfe, and is not to be trusted with matters that bee important: a man talkatiue and  
one

one giuen to wine are both likened together in disposition, for in the one the strength of the liquor inforceth to speake what he ought not and in the other volubility of the tongue, giueeth utterance many times to what it should not: Speech, sayth the wise man, is a thing naturally giuen to every man, but hee that ordereth his wordes by discretion, seeth the way to wisdom.

This vertue of ordering and keeping the tongue, is vnto our Secretorie not the least of many other points wherewith hee ought especially to be charged, in him that is disposed to speake much, it cannot but ensue that his often babbling must needes at one time or other, giue proofe that hee hath in himselfe as little secrecie as silence. To prevent this inconuenience, wise men haue obserued in nature a most notable and singular prouidence, who to the intent that men by her very instigation, might be commended to silence, hath giuen vs two eares to heare, and an attentue conceite, whereby generally to debate and consider of all things, and but one mouth to speake, giuing vs in testimonie thereby, that we ought to heare much, to know much, to vnderstand much, and to speake but a little. Besides, that the tongue whereby deliuerance is made, she hath first closed in without teeth, and them couered againe with our lippes, for warning still thereby, that nothing ought thence to be discovered in hast, not without especiall regarde and district obseruance. For in this case also discrete Nature, after we haue once receyued into our eares the sound of any thing, she thence preferreth it immediatly vnto the minde, and thence to the heart to be censured or considered vpon: & last of all vnto the tongue to whose lot, as last of these it befalleth to be partaker of it, so ought it from thence carefully, and not without especiall cause to be deliuered.

The diuine Philosopher foreseeing in man, the manifold commodities oftentimes ensuing by loosenes of the tongue, where all others were teachers to speake well, he only taught his scholars to vse silence, iudging thereby, that the vertue of the tongue consisted not soly in speaking, but how or by what occasion to vse the same, and vnderstanding first how to restrain the thing, that of it selfe was piable enough to bee vsed without measure, they might easilier finde meane afterward to speake oftentimes to good purpose, and not to accustome themselves as they did before, to prattle without

without order of any god or reasonable parte belonging to discretion.

For this cause Silence, as the first gard of all affaires, being either secrete or important, is (vnto men seriously occupied or imployed in the same) directly to be commended. Which manner of Silence, as it fully instructeth in causes serious and of waight, to speake nothing more then needeth, so conueieth it also into the residue of our behauiours, a modest and choice kind of government, in all actions whatsoeuer, either of question or argument, to be with discretion pursued.

How much it importeth vnto our Secretorie, to haue notice of the true and perfect vse hereof, who aboue all others ought rightly to know and discern, how, where when, what, and to whom he ought to speake, and when and wherein, to be likewise silent: it may by the reasons aforesayd be sufficiently collected. For ought his speech in troth to be so ordinarie as other mens, who for the most part limit themselves neither to time, place, occasion, or companie, the which in our Secretorie is, and ought to be farre otherwise. And as touching the affaires, secrets or counsels committed to his charge It is in him principally to aduert and consider that hee is but the closet, whercof another hath both the key, vse and commandement that he ought therein to be a thicke plated doore, where through without extraordinary violence no man may enter, but by the locke which is the tongue, and that to be of such efficacie, as where of no counterfeited key should be able to make a breach, without the selfe same instrument that by the director thereof is alwayes to be caried. By reason whereof, hee is of more trust and fidelitie in him reposed, to become warie of his wapes, and to take the course need full, whereby the least occasion of breach thereof may precisely be auoyded.

ouer and besides all this, it shall further appertayne to the disposition of this our Secretorie, that in shewing himselfe affable to all, he doe not either by reason of his birth, qualitie or estimate that he hath of his L. or maister, goe about to abuse or wrest the simplicitie of any one to a bad end or purpose, but rather enforce himselfe gladly to vnderstande the suites of the meanest, and to giue them ayde and furtherance to his vttermost: herein shall hee not a little aduance the hono: of his L. or maister in preferring the  
iust

will and laudable petitions or complaints of the poore, and in helping them to the speedie dispatch of that, wherewith by reason of their simplicity, they oftentimes are greatly incumbered. It behooveth also so much as in him is, that hee avoid all kind of intemperancie, either of choler or too much furie, that hee dispose not himselfe to tyle or unbelieving tearmes of belenes or surquedrie, that hee with the two extreames of countousnes or prodigallitie be not touched, that naturally he do incline to good, and hate the badnes of any, that he abhorre flatterie as a Load, and give himselfe of any particular action, either to be utterly silent, or els to speake truly.

Lastly now, touching the third point of these three, consisting in order, appertaining to companie: Goodwill it is that our Secretorie have inspeciall remembrance the ancient saying, that common experience giueth to all men for approoved, which is, that Such as a man of himselfe is, such alwayes are they with whome hee converseth.

If therefore of his owne mind and disposition a man endeavour to bee good, and so to live and bee accounted of, him then becometh chiefe to have respect to the companie hee holdeth. For which occasion, the Philosopher adviseth, that man being good, doe chose to have familiaritie with men that are best, to the intent that by the societie of them, their Vertue may have increase, and themselves learne to become better. The corruption of young men, by nothing so much accrueeth, as by the slender respect they have of those with whome they doe accompanie, for that it reffecteth utterly out of doubt, that the evill example and encouragement of one vile and ill disposed person, hurteth more a great deale oftentimes in one dayes companie keeping, than seven yeares endemour afterwarde, may release by any good instruction. Wherein also the rather reffecteth unto our Secretorie, a most principall regard thereof to be had, for so much as not the conversation alone, wherein he is choosely to be affected, dependeth thereupon, but the matter also of his overthrow and discredit, for who seeth not in often appaance, that men simply conceived, and of their owne proper insting very well given, are more discredited and condemned many times, by occasion of the companie wherein

ta they haue aduentured, then of any apparant euill that in their owne persons rested publickly to be decried.

Hereunto accordeth the yuse of all common societie, wherein men onely of those that know them are iudged as they bee, but in generall reckoning, are euer censured according to the goodnesse or badnesse of those, with whom they haue familiaritie. It followeth therefore, that Who so will no euill doe, must doe nought that longs thereto, for in good men it is not alwayes enough of them, to liue wittingly not to haue committed any euill, but hee that desireth to be good indeede, ought not so much as to become an occasion or slander of euill. If men would but thoughtly enter into y<sup>e</sup> weight of their estates, and truely consider with themselves what of dutie appertaineth to very reputation indeed, they would not then think it prouph to be in this credit, or that place, or this countenance, or that way enriched, arming themselves only thereby with vain glorious titles, but therewith would also deeply imprint, that they like wise behouen by certayne especiall insight had into their owne wayes, so to order and direct themselves, as thereby deservedly they myght haue the selfe same account whole and blemished, which in opinion they haue caried, the which cannot any wayes be, without in all their outward and inward actions, they doe haue an especiall eye to the matter of their owne credits. And what one thing is there in the world (to him that by true degrees of vertue endeouureth to be aduanced) more charie then the account and estimate had of his name and fame? What one good more precious, nay what life can be more precious? Much therefore ought the regard hereof be in choice vnto our Secretorie, as that which as an action most singular I haue iudged fit to be typpd in this place vnto him.

Hitherto haue wee endeouored in person and behaviour to finde a man meete and conuenient to the purpose hereof, wherein my intent hath bene not to omit any thing which to that place and calling might any wayes be aduinged necessarie. Some the circumstance of these proceedings leadeth vs next to consider of our Secretories abilitie.

In this consideration, it falleth out, that for as much as his Office



Office and place, calleth him all together; or for the most part to the handling of deepe and weightie affaires, wherein his capacity shall sundry waies bee exercised, and with throughe tryed, it behooueth he therefore to bee furnished with Skill and knowledge accordingly, whereby the better to be adapted, unto the ordinarie vsage and employment thereof. To this end it becometh that he be well studied, especiallie in the Latine tongue. It is likewise conuenient that herewithall hee haue a ripe and quicke conceit, aptly to receiue, what on a sudden shall be to him deliuered, and that he retaine with himselfe a sound and good methode, for the conseruation of those things that vnto his charge shall daylie be committed. We ought for his owne furnishing and instruction to be a man not altogether vniexperiened, to bee well languaged, to bee sufficientlie read in Histories and antiquities and times past, to haue habit both by reading and conference, of the limitions, customes, manners and conditions of men, cities, countries, & common weales to haue familiarity with Strangers, and men of diuers nations, whereby the better to bee ascertained of their humours, behauiours, and dispositions: and wiselie to worke vnto himselfe a peculiar insight into their estates, counsels and iurisdictions, being therewithall wary that his association with such kind of people worke not vnto himselfe, or the affaires wherewith hee shall bee credited any matter of prejudice.

Now is it a matter often seene, and in common tis almost to be found, that a great many of men otherwile discrete, learned, experienced, and for the seuerall callings questionlesse of very good belouie, & every way to be deemed sufficient, some also that in the Greeke and Latine tongues are verie well studied, and are also with the vse of foraine languages laudable indured, that notwithstanding haue not in themselves the faculty and vse of well iudging, nor an orderly, & vpon a sudden lay down without much ado, and that many times also in very preposterous manner when it is done, what to anie extraordinary purpose seemeth to bee thought meete and conuenient. Some againe in whom there is lesse Skill, greater Ignorance of learned knowledge, and farre diuerse application every way, wherewith to bee enabled with

sufficiencie

Insufficiency, haue nevertheless a Conceipt to rise, and are in wit so prompt and capable of any thing laide before them, as by and by there wanteth not (though in truth when they haue done, they cannot learnedly as we are for it) neither inuention nor imitation where with in very commendable sort to performe what them seemeth good, on a sodaine to deliuer in writing.

What should be the cause hereof, I cannot else deuine, but only a more insinuating of Nature, who severallie poureth her gifts on their creation into euery one, whereunto others (excepted from that proportion) doe seldom by any Art or Studie reach vnto yet is Exercise no doubt in those that haue any fauour of learning hereunto a great furtherance: But hee that in this place must be applied, how learned so euer hee be, must a little giue place vnto his Schooles, and frame his penne and order of practise to pursue that forme of writing, which plainest meaning and briefest speech, hath in common deliuerie, the endeavour whereof howe difficult the same will be to one being ripe in discourse, my selfe haue had some private testimonie, notwithstanding time and continuall practise I knowe, is that which in time overmaistreteth all things.

To the beautifying of this part of our Secretorie, it is needfull that he be somewhat therein ayded and furthered by Nature, to the intent his inuention to euery severall occasion, may be the more easie and proper, and that without any often blurring or enterling which commonlie happeneth to those, in whom long studie sameth so hardly to helpe out their labours, as if by a more nor ordinary of inforcement, the stone from a hard rock were violently to be broken forth and caried, which Bluntnesse, as I may terme it, of Conceits, is not in this part of seruice trauersed to be admitted, Neither am I for all this ignorant, how manifoldlie it often befallteth vnto diuers the readiest wittes, that at some one time more then at another, they haue lesse abilitie, and much harder is their deliuerie a great deale, in matters equallie to be performed, then vsuallie otherwise is by ordinary triall: vnto them accompted the occasions whereof may be diuers, whereby the senses are manie wayes dulled, as by too much application of meates.

meates and drincks excessiue taken, by too greate studie and of-  
ten musing, driuent hereby into a melancholic passion, by motions  
too intemperat, happening vnto the mind: and finally, vpon sun-  
drie other infinitas and occasions, which I cease to remember, all  
which being offensive as they are, vnto the necessarie regarde of  
this our Secretories attendance, it standeth him greatly vpon by  
all possible meanes to repress them, so that his wittes be-  
ing as nere as by endenour can be compassed, alwaies in one selfe  
state and readinesse, he maie not in times suddenlie requiring ef-  
fectuall and present dispatch, appeare any waies disurnished, of  
that which at his handes, is and must of necessitie in this place be  
required.

It is not then learning alone (as you see) that is able to make  
a man meet to this kind of practise and studie, but naturallie to be  
belies endued both with wit, vnderstanding, and memory. Where  
by to leade and conueie those necessarye points, that in this place are  
daily to be frequented, and therewith to haue like wise care and  
regard, with modest and discreet maners and behaviours to pre-  
serue and keepe the same forces, whereby he may be the more rea-  
dily provided (as I saide befoze) for all times and purposes. Ne-  
uerthelesse, howe much needfull it is to that place more thn ordi-  
narlie to be learned, yea with the greatest abilitie and perfection  
(if it were possible) to be also euery waies adorne, I haue alre-  
ady sufficiently laid downe befoze hande, and still doe propose the  
weight thereof, as a respect amongst others to be most especially  
embraced.

In this manner haue wee by sundry degrees endenoured to lead  
a'long our Secretary vnto his appointed Place and Office, where-  
in wee haue first discoursed largelie of the function hee beareth, re-  
spectiue touching his seruice: next to frame him both in Per-  
son, Birth, Education, Quality, Disposition, Conuersation, and Abi-  
licie, a man meete for that purpose. It nowe resteth, that as the  
small determination of this labour wee deliuer vnto him his office.  
Of this then the part especiall and intendment most principall,  
consisteth, (as by experience is found) in the vse and exercise of the  
Pen, the wit and Inuention together. The abilitie so crast: be

foze required, and discoursed vpon, is herein no'ue to bee put in practise. As the execution of this office, it is requisite the Secretorie, bee for the perfection of his hand, in the varietie and neat deli uery of his letters in writing, singularlie to bee commended, that hee haue with himselfe also therein a verie readie vse, quicke, and spardie conueryance for dispatch, that warilie hee giue heede to obserue the order, methode and forme to him from his Lord or Ma ster deliuered: sozasmuch as in discharge hereof he is vtterlie to re linqush any affectation to his owne doings, or learning herein to any priuate indgement or fantasie. His pen in this action is not his owne, but anothers, and for this cause the matters to him commit ted are to dep'nd vpon the humo: of his commander, and not vpon his owne or any others directions.

Whereof is he exceedingly to become studious, & a zealous imi tator, in all things, to the intent that knowing the effects of his Lord, with what ends and purposes they are caried, & vnto what forme and maner of writing hee is speciallie addited, hee may the moze easilie and with better contentment discharge the part of his seruice, wher in by continuall occurrences hee shall haue occasion daily to be imployed.

Hee is in performance of this charge, to bee a man watchfull diligent, carefull, industrious, not giuen to ease, to avoid all occa sions of slouth, to the end, (as I said befoze) by continuall exercise of his wit, to retaine his spirit apt, & his memo: fresh. For idle nes of it selfe is the proper nourishment of manie other euils, the hinderer of each good purpose, and the deformed monster of all hu mane exercises. Whilest Idleness attacheth the bodie, it giueth scope to ill thoughts, occasioneth distemper, maketh vniuersall to labour, breedeth wearisomnes of vertuous exercises, enticeth to vanities, corrupteth with pleasures, and feedeth a man with trifles. If therefore there shall bee any time vacant of affaires vnto our Secretory, (as all seasons are not alike wherewithall to be occupied) the same shall bee deuise, either in pleasant recreation to bee spent or in some other honest exercise or studie, wherewith whatsoever is not improper vnto a gentleman, shall be to him in speciall choise and as an action fittest of all other to be receiued.

This office is likewise to entertaine all manner of suiters with his Lord, to conceiue and vnderstand of their seuerall occasions, and how much or how little, they or any of them doe import, to answer the dispatch of the greatest with as much facilitie as he may, and those of lesse moment with discretion to remove, and put backe, to the ende the walkes and passages of his Lord be not with the balne and frivulous demeanors of fond people too often encumbered.

Hee ought also to haue regard to times and places convenient wherein to moue his Lord vpon any speciall or vrgent occasion, or in which hee is to prefer vnto his presence or hearing, the person or cause of any one. To see that the same returne not offensive vnto his private liking, that the furtherance thereof be not in times when hee is fully disposed to particular studies, or that he is otherwise busied in matters of estate or counsell. To consider first of the qualitie of currie sute, and condition of the partie as nere as hee may be informed, ere he take vpon him to acquaint his Lord with the parts thereof, and accordingly, if he see cause, in his owne person to answer the same: for it is not seemely hee shoulde trouble his Lord vpon euerie light or ill becoming aggression. To be circumspect in the dispatch of euerie thing to him deliuered, and in matters of weight and charge, to be also prouident and wary, heedfully intending to the safe disposing of what soeuer requisite, from the eyes or knowledge of any other, whereunto none so much as himselfe ought to become priue.

Hee is likewise to auoyd all manner of delayes, and not to accustom himselfe in any wise vnto negligence, for that the use hereof in ouerslipping of small trilles, intwext manie times, to pretermitt things of larger circumstance, and of farre greater moment. It standeth him vpon in the exercise of his office to be alwayes as nere and as ready as may bee, in his ordinarie attendance, for so much as being vpon a sudden to be vsed, it is needfull he be alwayes at hand, and is intended that his absence can not therefore any long time be spared. In conclusion, it is meetest in all things, that so far forth hee bee addicted vnto his present service, as that in respect thereof hee become utterly sequestred from all private regarde or affection of any thing, sounding to his

his owne appetite. Finally, being a man fauored o: entirely re- put: d of in his office, he may not for any freindship, corruption o: gaue whatsoeuer, by any sinister practise, colour, o: meanes, go a- bout to abuse the countenance and credit to him giuen, by his Lord o: maister, no: covertly thereby suggest, o: informe any thing wher with the good opinion of himselfe may after wardes be hazarded, o: by the graunt o: assent of his Lord thereunto giuen, there may iust cause accrue, wherby thereafter a great deale lesse he may deserue to be trusted.

In these particularities haue I at last concluded, and brought to ende the sum of all my former trauell. The Secretorie is now ac- complished, and by all respects, circumstances, and inducements that may bee, considered both in person and office: much haue I to require of these generall perusers heereof, that I bee not any wayes therein mistaken: for that passing immediately to the publique notice of all, there is no doubt but the verie particu- larities thereof, shall speedily bee therewith censured of all. My request is, that the skilfull and best experienced, will of their owne good conditions, not otherwise misdeeme th: rof then what in equall truth may bee vnto them tendered, no: that the wise and discreetly minded will haue other concept of me, then as my weake abilitie sought herein at their handes to haue at the first de- serued.

Touthing any others lesse able to speake o: giue sentence in the cause, as my will and desire is, fauourable to bee regarded of the whole in generall, so if any one moze of selfe-liking then of Skill, will either carpe at, o: peremptorily reiect th: labour by mee undertaken, let him first consider with himselfe, how much easier it is to finde fault with a thing by another already finished and done, then for himselfe by priuate endenour to accomplish the like: so shall hee finde, that men all times see not into all things at once: and in prooffe heereof become assured that hee, as I shall sooner in the performance of any labor, make our selues objects of enery common opinion, then with such account to deliuer our trauels, as that we may stand ascertained of their owne deserts, that they may be pleasing to all men.

And

And forasmuch as it resteth yet a thing doubtfull, how well or  
 euill, till the perusing this slender tricke of mine may of all sortcs  
 be measured, I will in the meane time (as manie others before  
 mee haue done) asse my selfe in the hope and expectation of the  
 best: Glad if in the conuiance hereof, there may by my wil-  
 ling endenour, arise any pleasure or profits to any, which  
 being the intencion of me selfe desired. I passe  
 forth this (as the residue) of the best  
 and aptest fauourers there,  
 of, to be enter-  
 tained.

FINIS.

A. D.





The following is a list of the  
 names of the persons who have  
 been appointed to the various  
 offices of the Board of  
 Directors of the  
 City of New York, for the  
 year 1898.

JOHN D. ...  
 ...



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